The Outlook

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Alabama's Disfranchisement Proposals

The Suffrage Committee of the Alabama Constitutional Convention has submitted its report—or rather its reports—upon the provisions by which it would restrict the suffrage without disfranchising any white man except for "infamous crime." The majority report, which has the approval of twenty-one of the twenty-five members of the Committee, has as its distinguishing feature a provision that the educational and property qualifications imposed upon the future citizenship of the State shall not be applicable to any present voter who has served in the army or navy of the United States or the Confederate States, or is the lineal descendant of such a person. During the remainder of the present year and during all of next year, all such persons may register as voters, and also all other persons "of good character who understand the duties and obligations of citizenship under a republican form of government." The boards of registration who will pass upon the character and capabilities of those who apply for registration are to be composed of appointees of the present Governor, and may all belong to the political party with which he is associated. This feature, of course, is merely the Mississippi plan in a new form, since the registration boards appointed are expected to carry out the pledge of the Democratic platform against the disfranchisement of whites. The provision, however, is better than that in Mississippi in that the discretionary powers given to the boards of registration cease with the close of 1902. Thereafter the right of all new citizens to register is to be determined by general constitutional provisions which permit every one to vote who is able to read and write or who owns forty acres of land or property assessed for taxation at three hundred dollars, and who has not been convicted of crime or fallen behind in the payment of his property-tax or his poll-tax, the latter being fixed at one dollar and a half per year.

❀

Objections to the Grandfather Clause

The entire Committee, as has been said, concurs in all of these proposals except that exempting ex-soldiers and ex-sailors and their descendants from the general provisions by which the suffrage is restricted. Against this discriminating provision, which is commonly known as the "Grandfather Clause," four of the twenty-five members unite in an earnest and, to our minds, a convincing protest. In brief it is as follows:

We are of opinion that the above clause, on its face, violates the Federal Constitution, which we have taken an oath to support. It undertakes, by indirect means, to deny or abridge the right to vote to citizens of the United States, on account of race, color, or previous condition of servitude, which is forbidden by the Fifteenth Amendment to that instrument. This is done by conferring the right to vote upon a class, viz., descendants of soldiers, this class including practically all of the white and excluding practically all of the negro race. It does not prescribe a qualification bearing any proper relation to the capacity of the voter to understand and discharge the responsibilities of the elective franchise, but fixes an arbitrary status, depending solely upon his descent from an ancestry over which he had and has no control, and which is impossible of attainment by any exertion on his part. We submit that the test required is not a rule or condition to which all citizens similarly situated may conform. This, we understand from the decisions of the United States Supreme Court, is necessary to make it valid.

Nor does the protest of the minority confine itself to the unconstitutionality of the proposed "Grandfather Clause." "There are other weighty reasons," it says, "why this provision should not be in our

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Constitution," and among them the following are enumerated:

It establishes a permanent, hereditary, governing class, which is undemocratic, unrepublican, and un-American.

It insults the white men of Alabama and proclaims their inferiority to the negro by requiring of them, as suffragans, a lower standard of capacity and intelligence than that required of the negro.

It is not necessary. The ballot can be secured to the honest and capable without resorting to this subterfuge.

The adoption of a fair and honest suffrage plan would secure the sympathy and confidence of our fellow-citizens in every section of the Union.

This vigorous protest from the minority, we are glad to note, was received with applause in the Convention, and has wide support among the newspapers of the State. The belief seems to be very general that the Convention has not discovered "a Constitutional way of violating the Constitution;" and there is a strong popular sentiment that the minority has planted itself upon an enduring principle when it concludes by declaring its adherence to the "Jacksonian Democratic doctrine of equal rights to all, special privileges to none."

❀

The Supreme Court Decision

A correspondent asks us to state again the principles affirmed by a majority of the Supreme Court in the so-called Insular Cases. Though we have done this already as clearly as we know how, we comply with his request, stating the principles in the fewest possible words. Five Judges of the Supreme Court, constituting a majority, though not the same five in each case, agreed in enunciating these principles: (1) That after a territory has been acquired by conquest or purchase by the United States, it ceases to be foreign territory, and the tariff laws applicable to imports from foreign countries no longer apply. (2) That while it is under military government, the military authority may establish a system of taxation, and such system of taxation can be constitutionally enforced. (3) That such territory is not an integral part of the United States, but a possession of the United States; that it cannot be made a part of the United States by the treaty-making power—that is, by the President and Senate—but can be made so only by some act of Congress, explicitly or by necessary implication incorporating it into the United States.

❀

The Dissenting Porto Rico Opinions

When we reviewed the decisions of the Supreme Court in the Porto Rico cases the text of the dissenting opinions had not yet been published, and we reserved our comment until the official report was at hand. This has now reached us, and we present herewith in a condensed form the argument of the minority against the constitutionality of the Porto Rican tariff, and in favor of the doctrine that the authority of the National Government in the Territories as well as in the States is limited by the restrictions of the Constitution. This argument, as presented in the opinion of Chief Justice Fuller—with which Justices Brewer, Harlan, and Peckham concur—puts strongly two points: (1) That the term "United States" as used in the revenue clause of the Constitution comprehends the Territories as well as the States; and (2) that the National Government is one of enumerated powers, which cannot be increased except by the amendment of the Constitution. Upon the first point, the minority cites the crucial clause of the Constitution, which reads as follows:

Congress shall have power to levy and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts, and excises shall be uniform throughout the United States.

The natural meaning of the term United States used twice in this clause, says the minority, is that given it by Chief Justice Marshall, supported by the entire Court, in 1820, when the question was first presented. Said the Court at that time:

This question can admit of but one answer. It is the name given to our great Republic, which is composed of States and Territories. The District of Columbia, or the territory west of the Missouri, is not less within the United States than Maryland or Pennsylvania; and it is not less necessary, on the principles of our Constitution, that uniformity in the imposition of imposts, duties, and excises should be observed in one than in the other.—*Loughborough v. Blake.*

As regards the second point, whether the National Government can exercise

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unrestricted powers in the Territories, the minority contends that "from *Marbury v. Madison* [1803] to the present day, no utterance of this Court has intimated a doubt that in its operation on the people, by whom and for whom it was established, the National Government is a government of enumerated powers, the exercise of which is restricted to the use of means appropriate and plainly adapted to Constitutional ends." In the *Dred Scott* case, it points out, the anti-slavery minority agreed with the pro-slavery majority that "the power to legislate respecting a Territory was limited by the restrictions of the Constitution, or, as Mr. Justice Curtis put it, by 'the express prohibitions on Congress not to do certain things.'" Mr. Justice McLean, who delivered the other dissenting opinion in the *Dred Scott* case, asserting the power of Congress to prohibit slavery in the Territories, said: "No powers can be exercised which are prohibited by the Constitution, or which are contrary to its spirit." Against the argument of the majority of the present Court, that such limitations upon the power of Congress to govern Territories restrict the sovereignty of our Nation, the minority quotes Justice Mathews's decision that the sovereignty under our system resides in the people, and recalls the early amendment to the Constitution expressly reserving to the States and people all powers not expressly delegated to the National Government. The minority concludes by urging that if the government of distant colonies unrestricted by the Constitution seems desirable to the people of the United States, they may amend the Constitution, but that those who expound the Constitution could do nothing "so obviously absurd or mischievous or repugnant to the general spirit of the instrument" as to give it "a construction not warranted by its words." In reply to the political argument that the framers of the Constitution did not foresee the present exigencies, the minority contends that the point is irrelevant, and that, if the framers of the Constitution had foreseen them, "the reasonable presumption is that the limitations on the exertion of arbitrary power would have been made more rigorous." Justice Harlan's dissenting opinion, while more eloquent than that of Chief Justice Fuller, with which he concurs, does not differ from it in its essential legal points. It will, however, be widely quoted by anti-imperialists because of the vigor with which it asserts that the protection of a written Constitution against the arbitrary power of the Government is as essential to the unrepresented people of our new possessions as our fathers knew it to be for the people of our own land.

❀

Cuban Mortgages We have received from an anonymous correspondent a copy of the protest issued by the Planters' Association of Cuba against Order No. 139 on the Mortgage Credits. The facts appear to be that an extension of two years was given by the American Government for the payment of mortgages on real estate in Cuba, that the planters now desire a still further extension, that the question was submitted by General Wood for consideration to a committee composed, so our correspondent says, of all his insular secretaries, the president of the Supreme Court and four magistrates of the same court, who proposed a still further extension, such that capital and interest should be payable in ten yearly installments. As General Wood has overruled the recommendation of this committee and declined to give further extension, our correspondent thinks, as apparently does the Planters' Association, that the question should be left for the Cuban Government to determine after its organization; but this would itself involve some further extension of the mortgages. We are not able to express any independent judgment on the justice of General Wood's course. The general principle is of course that debts should be paid when they mature. When a country has been harried by war and all its commercial and industrial interests have been thrown into confusion, another principle comes into play, which allows extension for a bankrupt country, exactly as creditors allow extension to a bankrupt editor. Whether the present conditions of Cuba are such as to demand a further extension is a question on which we are not prepared to express an opinion. If the creditors are generally, as our correspondent implies, Spaniards, there may be in that fact a reason why General Wood has hesitated to leave the provision for their payment

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wholly in the hands of the future Cuban Government.

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For Negro Grammar Schools in New Orleans

A courteous memorial has just been presented to the New Orleans School Board asking for the reopening of the negro grammar schools closed a year ago. The memorial, which was adopted by a large mass-meeting of the colored people of the city a fortnight ago, states that when the sixth, seventh, and eighth grades of the colored schools were discontinued, "the official explanation was understood to be that as these grades were not largely attended it would be better to employ the teachers of the same for the lower grades, where the demand was greater; that those who desired education above the fifth grade could attend Straight, Leland, New Orleans, and Southern Universities; and that drawing, mechanical drawing, and manual training would be introduced as in part a compensation." "We appreciate," says the memorial, "the reasons and motives which prompted this change, and we wish to commend most heartily the introduction of drawing into our schools the past year." But, the memorial adds, the other compensations for the loss of the grammar grades have not been realized. The courses in manual training and mechanical drawing have not been established; the expectation of a large attendance by the transfer of teachers to the lower grades has not been fulfilled, but, on the contrary, the schools from which the higher grades were dropped show a total loss in attendance of nearly four hundred; and, finally, only a few of the scholars in the discontinued grades have been able to attend the private schools of the negro universities. In view of these facts the memorial asks that the sixth and seventh grades be reopened in all the schools where the average attendance reaches the normal number of pupils for a teacher to look after, and that the eighth grade be restored in the schools which are centrally located.

❀

A Reasonable Request

This temperate request cannot but have a profound influence upon all the people of New Orleans who care for popular education or for the generous treatment of the less favored race. The gains that come not only to the civilization but even to the wealth of the entire community from the education of the working classes do not need restatement, but there is one gain still more essential which the reopening of the closed schools will bring to the people of New Orleans. It will remove the sense of racial injustice which the order of a year ago awakened. Even with the negro schools open in all the grammar grades the cost of the public education given to the negro population is necessarily small, because the poverty of this population keeps down the school attendance. In New Orleans there are about 85,000 negroes, and a population of 85,000 usually means an enrollment of 17,000 in the public schools. But in the negro public schools of New Orleans there are less than 7,000 pupils. When, therefore, the poverty of the negro race reduces by one-half the educational opportunities which the public can give them, there is no justification for a public order closing grammar schools to the negro pupils able to attend them. A government which does not stand for equal rights for the weak cannot hold the love of either the weak or the strong.

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The Canteen Again

Two correspondents send us information as to the action of the Association of Military and Naval Surgeons taken at St. Paul the first week in June in favor of the canteen. From these letters we gather that the facts are substantially as follows: It was at a meeting of army surgeons held just prior to the assembling of the National Medical Association that these resolutions in favor of the canteen were passed. A similar resolution was introduced into the meeting of the National Medical Association, but was opposed on the ground that it did not come within the province of the Medical Association to pass upon such subjects, and the resolution was first laid on the table and later referred to the Committee on National Legislation acting at Washington. At a subsequent session of the Association the resolution was taken from the table and carried. If our correspondents are correct in their information, the adoption of

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the resolution was not really significant of the judgment of the doctors of the country; and we may add that, while army surgeons may be presumed to have special knowledge on this subject, there is no reason for supposing that the doctors generally are any better informed upon it than other men. One of our correspondents also sends us a newspaper interview with Colonel H. P. Ray, of Fort Snelling, expressing strong disapproval of the canteen, and declaring that "there is no need of liquor in any army post in the country." In this judgment it must be said that he apparently differs from the great majority of his fellow-officers throughout the country. The facts stated by our correspondents confirm the position of The Outlook that there ought to be, either by the War Department or by Congress, a careful investigation into the actual results of the abolition of the canteen, and the facts ascertained should be published. For the great majority of the American people desire to see the question whether beer and light wines shall be sold at army posts determined, not by any abstract reasoning, but by the actual effect upon the character of the soldiers produced relatively by such sale and by its total abolition.

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The Liquor Habit in Russia

If there is any manifestation of autocracy which is to be commended, it is found in the act of the Czar of Russia six years ago in closing up the vodka saloons of province after province. The drinking of spirits has been increasingly disastrous to Russia through the centuries. Peter the Great tried to put a stop to it by the knout, but men would not deny their appetites through fear of the lash. Since the new system went into effect, on January 1, 1895, the results have been pronounced remarkably satisfactory. Under this system the distillation of spirits is allowed, but so strict are the regulations that it practically amounts to government manufacture. All the liquor made in distilleries passes through a meter. This meter is under the immediate supervision of the Government. The meter not only registers the amount of liquor manufactured since the inspector's last visit, but it indicates the amount in stock. In addition to this, it shows the strength of the liquor. None of the liquor can be sold to any purchaser but the Government. When sold, it must pass a rigid examination as to its purity. The Czar told the saloon-keepers that they must go out of business. They protested, and, as the business done was enormous and the profits large, the protests were pronounced. The only answer made was in effect that they ought to feel themselves subjects of congratulation, since they were now at liberty to go into some honest and decent business. The decree was autocratic to the last degree, and it was not to be evaded. In place of the public-houses the Government supplied its own saloons—places where spirits could be bought under the strictest rules. For example, the liquor is all put up in sealed bottles bearing the Government stamp; the bottle may not be uncorked on the premises; the utmost decorum must be maintained by the buyer—he must remove his hat on entrance, keep it off until he goes out, may not even smoke a cigarette in the room, and he must in all ways conduct himself as if he were in the presence of a Government official. The selling agent is paid by the Government, is not allowed any profit on sales, and is prohibited from pushing the sales in the slightest degree. The entire business is under the supervision of the Minister of Finance, M. de Witte. In one year's time, 1898, the Government did a business in spirits amounting to $125,000,000, on which was realized by the Government a profit of $15,000,000. In many places the temperance societies have provided all manner of indoor and outdoor sports to attract the peasants from the places where liquor is sold, and tea-houses, theaters, concert-halls, and the like abound. The Government co-operates by making the public-houses as unattractive as possible—plain, office-like affairs, with no allurements of any kind. There are no seats even, and all lounging is strictly prohibited. The sale of beer also has been placed under close Government supervision, and there has long been a modified form of local option. It is claimed that the six years under the new system have shown a steady improvement in the Russian vodka-drinker, and also not only a marked reduction in the amount of spirits consumed, but in the general prosperity of the people.

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Prince von Hohenlohe

The former Imperial Chancellor of Germany, who died at Ragatz, Switzerland, last Saturday, was an able rather than a brilliant man. He suffers, of course, somewhat by comparison with the great master of diplomatic affairs and international policy who was the first to hold the office of Imperial Chancellor. Indeed, it has been said that if Bismarck is to be known as the Iron Chancellor, his successors were in comparison Chancellors of tin and straw. Although Hohenlohe was expected to be pliant to the young, ambitious, and headstrong German Emperor, he did in point of fact more than once disagree with William II., and in some cases even successfully opposed the imperial will. Still, the Emperor is said to have had a warm affection for Prince von Hohenlohe. When the Chinese situation became threatening a year ago, the Chancellor practically laid down the reins of power because of his dislike to what he called the Emperor's "sentimental and impulsive interference," and a few months afterwards he formally resigned, to be succeeded by Count von Bülow. Born of a princely family, the late Imperial Chancellor during the early portion of his life filled successfully many diplomatic and political posts in Bavaria, where finally, as Prime Minister, he governed with a liberal spirit, if not as a Liberal politically speaking, and opposed the plans of Bismarck for a time. After the formation of the German Empire, however, he became a firm supporter of Bismarck, and his general course in German political affairs thenceforth was conservative except in such instances of opposition to imperial whims as we have noted above. Prince von Hohenlohe was consistently friendly to American interests, and always advocated harmonious commercial relations between Germany and the United States, although his personal interests as a landowner might have led him to share the anti-American feeling of the Agrarians.

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The Boer "Reconcentrados"

So much has been said of the inhumanity of the British authorities in South Africa toward the women and children of the Boers, that the other side should be heard, as set forth by the special correspondent of the "London Times" at Bloemfontein. According to his testimony, the term "reconcentrados," with the odious associations and inferences attached to it by the sufferings of the Cuban "pacificos," is far from correct as descriptive of the camps of refugee Boers. There were at the end of May twelve such camps in the Orange River Colony, containing by that time nearly 25,000 persons cared for by the Government. The daily ration was half a pound of meat with meal, the latter article by request of the burghers. Vegetables had been supplied, but wasted by those unaccustomed to their use. Dairies had been set up in all the camps to supply milk to hospitals and the children. In each camp are shops for the sale of luxuries at fixed prices. Most of the refugees are lodged in tents or marquees, but at Bloemfontein over $10,000 has been expended in building wooden or iron structures, and at Heilbron houses or vacant stores are exclusively used. Clothing and blankets have also been distributed to all the needy, and many well-to-do Boers have attempted to divert these articles to themselves. These facts must be coupled with the fact that a single line of railway is burdened with the supply of a great army, as well as of these wards of the Government, for whose needs alone eighty-eight tons of food-stuffs are imported weekly. Much sickness and death must inevitably result from the changed conditions of life to which the population of the refugee camps are subjected, but the "Times" correspondent makes it appear that they are as well provided for as the British army itself. The "Birmingham Post," in commenting upon this evidence, declares that "in our anxiety to soften the necessary evils of war we have gone far beyond the conduct of either the Federals or the Confederates in the great civil struggle in the United States."

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Canadians and the Boer War

The closer relations between Great Britain and Canada growing out of the Boer war have brought one unsatisfactory result to the Dominion. When the war began in 1899, three contingents were recruited in Canada for service at the front. The Canadian Government

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defrayed the cost of recruiting and equipping these corps. In South Africa the pay of the contingents was a charge on the Imperial Government. The Canadians volunteered for a stated period, not for the duration of the war; and as soon as was practicable after the expiration of their terms they returned to Canada. Troops were still being sent out from England when the Canadian contingents were sent back; and the return of the Colonials also synchronized with the recruiting of General Baden-Powell's mounted police force. In view of the enthusiasm with which Canada went into the war, it occurred to the Colonial Office that the Dominion would be an excellent recruiting-ground for the mounted police. British recruiting officers were accordingly sent out, and for some months were hunting for and accepting men for the new service in South Africa. At this point Canada put in a protest. It was objectionable to have British recruiting officers busy in Canada who were under no kind of supervision by the Dominion Government. This was made plain to Downing Street, and an understanding has now been arrived at by which any recruiting for British forces is to be undertaken solely by the Government at Ottawa. Canada had two reasons for protest against her treatment in this matter. It was derogatory to the Ottawa Government to have British military officers at work in the Dominion who held themselves entirely independent of the authorities at Ottawa; and, Canada has no men to spare for permanent military service in the remote parts of the Empire.

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The Chinese Indemnity An important "Yellow Book," issued at Paris last week, covers the Chinese negotiations from the end of 1900 (when the collective note was presented) to the middle of June (when the Ministers decided the question of indemnity). The despatches deal chiefly with the discussions of the settlement, the total of the indemnity, and how China is to pay. The French Minister at Peking cabled on June 7 that Mr. Rockhill, Special Commissioner from the United States, proposed to raise the maritime customs duties to ten per cent., provided the Chinese Government agreed (1) to change the duties from ad valorem to specific, (2) to abolish all likin (internal) transit duties, (3) to revise likin excise duties on principal articles, and (4) to participate in the amelioration of the water routes. Five days later, the diplomats unanimously agreed, first, to take over the native duties, the disposable remainder of the maritime duties, and the salt duty. They also unanimously agreed to increase the import duties to ten per cent., but Mr. Rockhill declared that his consent would not be given unless specific duties were substituted, the Pei and Wang Rivers improved, and the regulation of all fluvial navigation revised. The diplomats agreed on the first two conditions, but objected to the third. Three days later Mr. Rockhill announced that the United States Government would withdraw the third condition. Accord was thus established regarding the resources to be devoted to paying off the debt. Concerning the realization of the latter, the American, British, and Belgian representatives declared that they could not accept a guaranteed loan. The adoption of the system of bonds thus became inevitable, and the rate of four per cent. was decided upon as a minimum duty. Although rumors have been current during the past fortnight that there was to be a change made in the entire amount of the indemnity (450,000,000 taels, or considerably over $300,000,000), these reports have not been confirmed from any authoritative quarter.

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Chinese Officials From Hankau, the capital of the province of Hupe, China, comes a confirmation of the report that Hsi-Liang, formerly Governor of the northern province of Shansi, has been appointed Governor of the important central province of Hupe against the protest of the foreign consuls. This appointment is another instance of the Court's persistence in appointing mandarins having pronounced anti-foreign tendencies to important posts. Both the missionaries and the diplomats at Peking declare such appointments to be fatally ill-advised. The evidences of misrule, even before the foreign troops have entirely left China, are bearing fruit in perhaps an unexpected quarter. As Russia saw her own oppor-

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tunity in the Boxer rebellion, and now has Manchuria to show for it, so Japan, for the moment appeased by Russia's concessions regarding Korea, is again concentrating her attention on the possibility of colonizing the Chinese province Fukien, even before she takes possession of Korea, as she certainly expects to do. In Chinese misrule she recognizes her opportunity, and, from her geographical location, is, beyond any other Power, in instant readiness to take advantage of such opportunity. Meanwhile, the necessity to find proper territory for her overflow population is becoming more and more pressing. The province of Fukien lies abreast of the Japanese island of Formosa, and thus to the Japanese seems an entirely legitimate object of ambition. The province is only a short day's run across Formosa Strait. The harbors of Fukien are Amoy, Hinghua, and Fuchau; they serve three of the most promising towns in China. The soil of the province is particularly productive, and its industrial future is also assured. The present withdrawal of Japanese soldiers with the others from China may be credited to political and military common sense; but it is by no means certain that they may not return.

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German Students' Missionary Alliance

The federation in Germany of students in missionary work cannot boast large numbers, but both in numbers and in interest it has shown perceptible growth during the past four years. The phlegmatic German moves slowly though surely in everything. At the recent Convention of the Alliance at Halle a hundred or more students were in attendance, besides many pastors and laymen; there were also delegates from the Students' Associations of Holland and Switzerland. Compared with the five thousand Student Volunteers in America, the numbers in Europe seem proportionately small. Our reason for this is that the different domains of social and intellectual life in Europe are to a large extent mutually exclusive. For instance, the members of this Alliance have found it regarded by students of law, medicine, or philosophy as belonging only to the theological domain. Church work of any kind in Germany, such as teaching in a Sunday-school, for instance, is rarely taken up spontaneously by a university student in any but the theological department; this accounts somewhat for the absence of intellectual and trained laymen there. Many laymen are now conscious of this defect, and are working to overcome it. All the conferences of the German Students' Alliance so far have been held at Halle, one of the most centrally located university towns in Germany, and one traditionally favorable to aggressive missionary work. At the recent meeting the address of welcome was delivered by Dr. Johannes Lepsius, of Berlin, the celebrated Orientalist and leader of the Oriental Mission. The devotional hour was led by Dr. Hering, Professor of Practical Theology at Halle. The sermon was preached by Dr. Creamer, Professor of Theology at Greifswald and one of the strong evangelical men of Germany. On the following day an address was delivered by Professor Kähler, Professor of Theology at Halle, who enjoys an international reputation; he is an especial favorite of American students. The principal address at the Conference was delivered by Professor Warneck, who occupies the honorary Professorship of Missions at Halle, the only chair of its kind in Germany. Professor Warneck is indisputably the chief authority in Europe upon the history and science of missions.

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A Memorial Letter to Dr. Clark

Last week a memorial letter was presented to the Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor, at the Endeavor Convention in Cincinnati. A little over twenty years ago Dr. Clark organized the first society of Christian Endeavor in the Williston Church, Portland, Me. The letter recites the services of the Society as a whole: it has federated millions of young men and young women in common service for Jesus Christ; it has been one of the mightiest forces in the closing years of the century in developing healthy Christian character; in connection with Young Men's Christian Associations it has been a large factor in helping to bring about closer fellowship with those of other denominations; it has helped to educate our young people to understand the history and principles of

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missionary work, and thus has aided materially in training up a generation of intelligent givers; it has led young people along the lines of true Christian citizenship—it was Robert Ross, of Troy, a Christian Endeavorer, who defended the ballot-box by the sacrifice of his life; it has recognized the importance of child life, which has too often been sadly neglected in our churches; finally, while Christian Endeavor has required a definite pledge, yet it allows the greatest flexibility, so that any pastor can adapt the movement to local conditions. The letter was signed by many distinguished educators, editors, pastors, missionaries, and men in various walks of life. The twentieth International Convention of the Society opened at Cincinnati July 6 with about ten thousand visitors in attendance. The total membership is reported as four millions, grouped in sixty-one thousand societies.

❀

A Good Example to Follow The recent almost unbearable heat has drawn public attention more than ever to the admirable seaside work being done by many institutions and churches. We wish to call special attention at this time to what St. George's Episcopal Church of New York City has accomplished in this direction. When Dr. Rainsford first assumed the rectorship there about nineteen years ago, he found that during the long hot summer the touch of the churches with the poor was only too generally lost. At his initiative, St. George's parish erected a large building at Rockaway Beach, with a commodious veranda, and special cars were and are run daily to the place from Long Island City. When the guests arrive at the cottage about half past ten, the first thing on the programme is an ocean bath, the cottage providing a bathing-suit and bath-house free of charge. The cottage is but a little over a hundred feet away from the surf, and a swimmer is engaged to look after the people while in the water. Mothers who could not leave home for a longer time, since none there could take their place, have thus been able, after the father and elder children have gone to work, to take the younger children and a basket of lunch and spend the day by the sea. Milk, tea, and coffee are provided for them without charge at the cottage. They return at 5:30, in time to prepare the evening meal. In many cases two or three days a week so spent have greatly benefited the health of the family. Those who need it and wish to remain stay from Monday to Saturday, Sunday being a quiet day when no one is received, if for no other reason, because the workers require one day's rest. During these eighteen years and more, St. George's parish has thus sent down from twelve to fourteen thousand adults each summer. Not only has the good to them been great, but the knowledge gained thereby by the workers has gone a long way to build up happy relationships. But St. George's does both kinds of fresh-air work. It has a house where forty guests are taken care of for a week at a time, in addition to this pavilion, where from one hundred to two hundred people are entertained by the day.

❀

Northfield Conferences The annual Conference of Young Women at Northfield, Mass., is to be held July 12–22. Mrs. Margaret E. Sangster, for the Northfield Committee, issues an earnest invitation to all young women to attend, whether students, wage-earners, or daughters living at home. Bible studies will be conducted, and the methods of Christian effort and missionary progress will be presented by distinguished speakers from home and abroad. Pleasant social intercourse and recreation will also have their place. Mrs. Sangster says: "Those who would grow in earnestness and consecration, who are conscious of a desire for more than they have hitherto known of the reality of the Christian life, will find great help and enduring power in this Conference." These Conferences for young women have attracted increasing numbers thus far, and will probably continue to do so. The sixteenth annual Conference of students affiliated with American and Canadian Young Men's Christian Associations concluded its ten days' meeting on July 7.

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The Congress of Religion The seventh annual meeting of the Congress of Religion was held at Buffalo, June 26–30. The meeting of the Congress

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chanced to be in the intensely hot days that ended June, and the attendance was not large, but the addresses were of high merit. The general theme this year was the "New Century Problems of Religion," defined by such special topics as "The Religious Care of the Adolescent," "The Social Effects of the Concentration of Wealth," and "Religion and Public Ownership." Professor Parsons, in discussing the latter topic, made the interesting statement that in over four hundred cases of municipal ownership which he had investigated he had found no instance of corruption. The Congress was remarkable for the number of college men interested in it. Its "Proceedings," published in pamphlet form, as well as in the weekly issues of "Unity," at Chicago, will obtain a wider audience than in their original delivery.

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Home Economics The third annual Conference on Home Economics was held last week under the direction of the chairman, Mrs. Ellen H. Richards, at the Lake Placid Club House in the Adirondacks. The members present represented fifteen States; there were also several from Canada and one from England. The meeting was marked, like its predecessors, by especial attention to the educational side of the subject. According to the plan of the Conference, each year a new subject is blocked out by a committee, enlarged and discussed at a second meeting, and reported in a completed form at the third. In this way a contribution of permanent value is made. This contribution at the present Conference was a report on Home Economics in elementary and secondary schools. The fact was dwelt upon that while such courses are being introduced in many new places there is still a lack of formulated opinion as to their value, and the plea is made that the schoolman shall take time to form a judgment upon them. Together with a general discussion a careful outline is given of such studies and their recommended place in the curriculum. This report is also to be presented at the National Educational Association at Detroit next week. The rest of the work of this Conference might be grouped around the general subject, University Extension in Home Economics. A syllabus on food for the use of study clubs was presented, giving outlines of ten lectures, list of reference books, and suggested topics for papers. It will be published in September by the Home Education Department of the State of New York. The work of this department was described by Mr. Melvil Dewey, the director. Professor W. I. Atwater, of Wesleyan, outlined the work done for popular education through the "Farmers' Bulletin," issued by the Agricultural Department. Other subjects presented before the Conference related to the application of better knowledge and standards to home life, the description of a model cottage with plans and estimates, refined life on small incomes, home economics in training-schools for nurses, and in orphan asylums and other institutions. The housewife's estimate of time, the non-commercial value of household arts and crafts, ideals and standards in living, were other subjects discussed. Miss Alice Ravenhill, who has spent some months in this country as a special commissioner from the Board of Education of England and Wales in the study of methods of teaching domestic economy and hygiene, spoke to the Conference on English Methods in Practical Hygiene and on Women as Sanitary Inspectors.

❀

The Working-Girls' Vacation Society The need which the summer brings for a week or two of rest and country air is felt most keenly by those who can least afford its expense. To all who cannot enjoy their own vacations without first having helped to provide a vacation for another, the Working-Girls' Vacation Society appeals. The one requirement is that the vacation is needed, as testified by a physician after examination, and that its cost cannot be met. The attention called to the commanding positions which a few women occupy sometimes causes the fact to be overlooked that the vast majority of women workers are in shop, workroom, and factory, and generally have claims upon their slender salaries besides their own support. Of the six hundred and fifty girls who last year received the Society's aid, over half gave all their wages at home, and the average of their earnings was but $4.63

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per week. The only endowment of the Society is the life membership fund formed by the life membership fees of $25, and the houses which generous friends have given for the work. Greens Farms and Farmington Lodge in Connecticut, and two houses at Westport, Neversink Manor and a home in Orange County, New York, besides Hillcrest and Uplands, the homes at Santa Clara in the Adirondacks, were last summer filled with guests who returned refreshed to the year's toil. The homes in the Adirondacks are of special hygienic value, for to them the wage-workers who are threatened with tubercular complaints are sent, and often serious illness is averted by thus checking the trouble at its beginning. The Outlook readers have long been loyal supporters of the Society's work. Contributions may be sent to the Treasurer, Miss Edith Bryce, 20 West Thirty-fourth Street, New York City.

❀

Joseph Le Conte

The death of Professor Le Conte last Saturday, in the Yosemite Valley, removes another scientist of the first rank from the roll of university teachers. The Le Conte family, with other exiled Huguenots, settled at New Rochelle, N. Y., rather more than two centuries ago. Five of the family, Professor Le Conte, his father, uncle, brother, and cousin, won distinction during the last century in the cultivation of various branches of science. Professor Le Conte was born in Georgia in 1823, and after a few years devoted there to the practice of medicine he became a pupil of Agassiz at Harvard in 1850. Short terms of service as a teacher of science in three Southern colleges from 1852 onward ended with his appointment in 1869 to the chair of Geology and Natural History in the University of California, which he held until his death. Professor Le Conte's scientific interest was many-sided. His numerous publications are concerned with geology, biology, optics, education, art, philosophy, theology, and aeronautics. Among his best known works are his "Elements of Geology" and "Evolution and its Relation to Religious Thought." Like his somewhat older contemporaries, the late Asa Gray, of Harvard, and James D. Dana, of Yale, Joseph Le Conte was no less thoroughly a Christian man than a man of science, and, like them, counted for much in clearing the air of doubts concerning the compatibility of science and religion. Indeed, to this day we know no better work for one to read who is thoughtful, studious, and perplexed by the incongruity between scientific and theological theories than "Evolution and Its Relation to Religious Thought." Others have since more fully developed his thought, but the germs of modern evolutionary theology are nearly all to be found in this unpretentious treatise.

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The People's Church in Chicago

The somewhat sensational report that a large fund has been placed in the hands of the People's Church, Chicago, is premature. But there is more justification for the statement than sometimes is found for similar newspaper announcements. A friend and admirer of the Rev. Dr. Thomas, pastor of the People's Church, Chicago, somewhat advanced in years, and the possessor of what seems to be an ample fortune, has expressed his purpose to place a large amount of money at the disposal of a board, organized for the purpose, to aid and perpetuate the work represented by Dr. Thomas. This new board has been legally created. Dr. Thomas himself is President of the board, and he has associated with him prominent members of his church, some leading citizens of Chicago, among which are ex-Governor Altgeld and the editor of "Unity." The necessary legal steps have been perfected. Meanwhile the name of the donor and the sum of the donation are naturally withheld. The board, having but just been created, has as yet held no executive sessions, and any statement of its plans of work is premature, but enough is known of the attitude of the board, which is to have exclusive control of this fund, and of the wishes of the donor, to justify the statement that the fund as realized will be spent in strengthening and extending the religious work represented by the People's Church of Chicago, the Congress of Religion, the President and Secretary of which are members of the new board, "Unity" and other publication interests that look towards the amelioration of the

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sectarian spirit, the union of religious organizations and individuals in the "thought and work of the world under the great law and life of love." This fund as it accrues will not be spent in establishing a new denomination or in sustaining the old ones, for donor and directors believe that the analytic and dogmatic spirit in theology has carried Protestantism into needless divisions and profitless controversies. The experience of the People's Church in Chicago, reaching through twenty years, leads this donor and the trustees to believe that there is an unoccupied field for popular religious work in the leading theaters and opera houses of our country when they are put at the service of strong men backed by the progressive, public-spirited men and women of the community. These meetings will seek to interpret religion in terms of life and not of doctrine, making the Church the center of civic reform, municipal helpfulness, and intelligent work without denominational interference or theological entanglements. The object of the fund, as it becomes available, as it is explained by those who are engaged in the movement, is to make permanent and more effective such work as is represented in Chicago by the People's Church, the Central Church, established by Professor Swing, All Souls' Church, under the lead of Jenkin Lloyd Jones, and three or four other independent movements more or less successfully established. The one characteristic most marked concerning all these movements is found in the fact that they are not controversial either in their methods or in their foundations.

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A Bible Teachers' College According to a distinguished theological instructor, "most of our theological seminaries are weakest in the department of English Bible study." It was therefore a wise thought on the part of Dr. Wilbert W. White to attempt the establishment of a Bible Teachers' College, where that essential may be provided. The first and experimental year of this institution has now closed, after a gratifying success. Located—but without endowment or buildings as yet—in Montclair, N. J., this institution, by its admirable provision for critical Bible study in the most recent methods and of the highest grade, has attracted a considerable body of students and aroused a distinct interest both here and abroad. Neighboring seminaries have encouraged their students to take certain of its courses; foreign missionaries on home leave have gladly availed themselves of it; educational officers of the Young Men's Christian Association and the Young Women's Christian Association have enrolled themselves; many Bible-class and Sunday-school teachers have greatly profited by it; and such of the lectures as were generously thrown open to the public were numerously attended. Some of the features have been these: the chief method, scholarly, stimulating instructors; teaching the English Bible, without limitation or restriction of theory or system of doctrine; including work by both lectures and teaching, but laying stress on teaching; assigning definite work, encouraging original investigation with full reports; normal training in practice, both in class under inspection and criticism, and independently outside. It is impossible here to name all of the twenty-four well-known scholars who have given courses during the past year, but a few of them have been: President Patton, of Princeton; Professor Marcus Dods, of Edinburgh; President Weston, of Crozer Theological Seminary; Professor Rogers, of Drew Theological Seminary; President Barrows, of Oberlin College; Dr. Gregory, editor of the "Homiletic Review;" Professor Ballantine, of the Springfield Bible Training School; and Dr. White, Principal of the College. The general courses have been on the Old and the New Testaments (certain books), Prayer, the Holy Spirit; and ten special courses, by acknowledged masters, on the Prophets, Assyriology, the Gospels, and the Epistles, as well as others on the use of the Bible in Christian life, Missions, Personal Work, and Sunday-school instruction. The plans for next year are expected to gain by having longer courses from fewer instructors, and to include a systematic normal course in Bible teaching in certain needy districts in New York City. This college is not creating but supplying an eager demand, and doing it judiciously, skillfully, and with positive inspiration.

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The Anti-Imperialistic Address

The Outlook gave last week its interpretation of July 4, 1901, a date which we believe history will record as affording an occasion for future celebrations in Cuba, Porto Rico, and the Philippines, and as adding luster to the glory of America as a beneficent world-power carrying liberty with its arms as the old Assyrian conquerors carried slavery with theirs. Seven Anti-Imperialistic Leagues unite in an Address to the people of the United States, which takes a very different view. The Address is an indictment of the President, Congress, and the Supreme Court, and an appeal from all three to the American people. Its language is that of great discouragement but not of despair. The Address declares that "the President exercises a power as despotic as the Czar's over the whole Filipino nation;" that "Congress has abdicated its function and given these people into the President's hands," having learned that "free government is hard and absolutism is easy." It has simultaneously violated its pledges to the Cubans. "The President is the absolute ruler of Cuba. He spends the revenues of the islands as he pleases. No constitution, no law fetters his power." The Supreme Court has furnished no protection to these defenseless peoples. It "has spoken, but has left the law in doubt," and, the Address implies, has denied all constitutional rights to the Porto Ricans and the Filipinos. "When Congress and the Supreme Court both fail there is no help save in the people. If they would avert the impending calamity they must save themselves." This "impending calamity" the signers of this Address regard with evidently the gravest apprehensions. "In organized society there is no liberty that is not constitutional liberty. . . . We all rely upon the Constitution. . . . Do not the inhabitants of Luzon need against us the protection that we need against ourselves? . . . It has ever been the American method to incorporate acquired territory with representation; it is now proposed to revert to the Roman method and to hold conquered territory by force without representation. This policy which we oppose gives to the Filipinos no constitutional rights. . . . When this country denies to millions of men the rights which we have ever claimed, not only for ourselves but for all men, its policy is suicidal." The Address closes with an appeal to "all lovers of freedom to organize in defense of human rights now threatened by the greatest free government in the world." We believe that we have here given as fully as it is possible to do so in a paragraph the gist of this remarkable document. We presume that any of our readers who desire to get the document in full can obtain it by sending a request, accompanied with a postage stamp, to either Erving Winslow, Secretary of the New England Anti-Imperialistic League, Boston, Mass., or to E. W. Ordway, Secretary of the Anti-Imperialistic League of New York. That our readers may further judge of the weight of this document—for the significance of such a document sometimes depends as much on the character of the men who sign it as on the reasons which it contains—we append the signatures attached to it:

C. Schurz, New York.
C. T. Aldrich, Chicago, ex-Solicitor General, U. S.
L. W. Bacon, Connecticut.
J. Beatty, Columbus, Ohio.
J. L. Blair, St. Louis.
H. Boies, Iowa.
D. Caffery, Louisiana.
D. H. Chamberlain, Massachusetts.
S. L. Clemens, New York.
C. R. Codman, Massachusetts.
L. R. Ehrich, Colorado.
W. H. Fleming, Georgia.
F. W. Gookin, Chicago.
A. C. A. Hall, P. E., Bishop of Vermont.
M. Hallett, Denver.
E. H. James, Seattle, Washington.
W. D. Howells, New York.
H. U. Johnson, Indiana.
H. W. Lamb, Boston.
D. S. Lord, Chicago.
J. L. Laughlin, Chicago.
H. B. Metcalf, Rhode Island.
J. Sterling Morton, Nebraska.
C. E. Norton, Cambridge, Mass.
W. Olney, San Francisco.
G. L. Paddock, Chicago.
R. T. Paine, Jr., Boston.
W. H. Peckham, New York.
H. W. Rogers, New Haven.
J. Ryan, Bishop of Alton.
E. B. Smith, Chicago.
R. B. Smith, Cincinnati.
C. B. Spahr, New York.
J. L. Spalding, Bishop of Peoria.
M. Storey, Boston.
C. H. Sturges, Chicago.
W. G. Sumner, New Haven.
J. J. Valentine, San Francisco.
H. Welsh, Philadelphia.
H. White, New York.
C. E. S. Wood, Portland, Oregon.
S. Ziesler, Chicago.

We must say in all frankness that in our judgment this Address is lacking in that poise and perspective without which no document, however signed, can ever exercise any permanent influence with the majority of the American people. Its intellectual processes are rhetorical, not rational, and for this reason we venture to

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prophesy that its appeal will meet with very little response. It is not true that the President exercises a power as despotic as the Czar's over the Filipino nation; his power is explicitly limited by the act of Congress which conferred it on him, and impliedly by certain provisions of the Constitution, and by his own public pledge guaranteeing to the Filipinos the civil and religious rights recognized as universal in the Constitution. His power is more limited than that exercised by Jefferson in Louisiana after the purchase, and has been thus far used for one purpose only, to take the Filipinos from under military rule, and to give them a civil government which they have never in their whole history enjoyed. Congress has not abdicated its functions; it has exercised them in conferring on the President power to organize a provisional government, in compliance with the urgent demand of the Filipinos themselves, pending the careful study necessary to the wise solution of the problem what the permanent government shall be and what shall be the ultimate relations of the archipelago to the United States. Nor is the President the absolute ruler of Cuba. He is protecting persons and property and preserving order in that island until the representatives of the people in convention assembled can organize a government to suit themselves. As soon as the conditions prescribed, not by the President but by Congress, believed by the majority of the American people to be necessary to the fulfillment of our pledge to secure to Cuba a free and independent government, and now accepted by the Cubans themselves, are incorporated in their Constitution and embodied in a treaty between free Cuba and the United States, there is every reason to believe that our forces will be withdrawn and that Cuba will venture on her experiment of independence under our protection. The Supreme Court has not left the law in doubt, except in so far as a doubt is involved in any decision rendered by a divided court. It has decided that the Porto Ricans and the Filipinos are not subject to the tariff provisions of our Constitution; and a majority of the judges have at least implied, what the Secretary of War has very explicitly declared, that they are protected by those provisions which declare inviolable the essential civil and religious rights of a free people under a just government. It is difficult to take seriously the statement that "in organized society there is no liberty that is not constitutional liberty," if by constitutional liberty is meant liberty secured by a written constitution. Written constitutions are a purely modern invention; the liberties of England without any written constitution are as secure as our own. Nor is our Constitution a contrivance for our protection against ourselves. It is a compact or articles of partnership between independent States, defining their relations to each other, and what the Supreme Court has decided is that no people can be brought into and made a member of this partnership without the action of Congress representing the entire body of the Nation. To treat this as equivalent to a denial of all human rights to the people of the new territories and a reversion to the Roman method of holding conquered territory is an interpretation of the action of the Federal Government and of the decision of the Supreme Court which can find for itself no justification in the acts of the one or the opinions of the other.

The entirely sufficient answer to this Address is a simple statement of the facts: Cuba, Porto Rico, and the Philippines have been delivered from the despotism of Spain, which has always treated her colonies as ancient Rome treated hers—as provinces to be plundered in the interest of favored politicians; Cuba has been set free and is preparing herself for a trial of independent life; Porto Rico has been admitted to substantially all the privileges of the States and Territories of the Union, except the privilege of sharing in governing the other States and Territories; the Philippines, freed from despotism long endured and anarchy seriously threatened, is already given a government in spirit, and, as far as it is applicable, in method, like our own; and Cuba, Porto Rico, and the Philippines are being provided by us with the beginnings of that common-school system which universal experience has demonstrated to be absolutely essential to the permanent maintenance of a free republican government.

That this is the view taken by an in-

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creasing number of the inhabitants of these islands is indicated by the cable reports of their celebrations of Fourth of July. For while the American Anti-Imperialists were lamenting the establishment of a despotism like that of the Czar in Porto Rico, Cuba, and the Philippines, the people of those islands were celebrating the advent of freedom. In Cuba the celebration reported was largely confined to Santiago, and chiefly devoted to celebrating the destruction of Admiral Cervera's squadron, but there was a celebration also at Hâvana, and at Santiago an extemporized mass-meeting voted that Fourth of July ought to be a permanent holiday throughout Cuba. In Porto Rico the celebration was at once on a larger scale and more significant. By the Foraker Act it is provided that whenever the Legislative Assembly of Porto Rico shall have enacted and put into operation a system of local taxation adequate to meet the necessities of the Government of the island and shall so notify the President, he shall make proclamation thereof, and thereafter there shall be free trade between the island and the United States. The Porto Rican Assembly chose the Fourth of July to pass a resolution notifying the President that this condition had been complied with and asking him to make the necessary proclamation on July 27, the day set apart by the Porto Ricans to celebrate the anniversary of the American occupation. The Fourth was also devoted to a great celebration, one feature being a procession with over four thousand persons in line, including twenty-five hundred school children.

If the more joyous celebration was in Porto Rico, the more significant one was in the Philippines, the day being chosen for the inauguration of Judge Taft as Civil Governor and the substitution of civil for military rule in the greater part of the archipelago. It was officially announced that the insurrection continues in only five provinces out of thirty-eight. The Commission was increased by the addition of three native Filipinos, and its organization in departments after the fashion of constitutional governments generally was announced. A message of congratulation from the President was read, and was enthusiastically cheered. Leading Filipinos took an active part in the demonstrations of rejoicing, although the New York "Tribune's" correspondent reports that in the crowd there were more Americans than natives. This may perhaps be taken to indicate that the civil Government has yet to win the confidence of the people; but that it has the friendly co-operation of many of their leaders is quite evident. Making all due allowances for sanguine accounts by American reporters, a quite sufficient answer to the denunciations leveled against the Administration for setting up imperialism in our insular possessions is the joyousness in some localities and the cordial acquiescence in all with which that Government is welcomed. We think that the future will attest that the Cubans, the Porto Ricans, and the Filipinos are wiser interpreters of recent American history than the American Anti-Imperialists.

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African Railways

The coast formation of Africa is peculiar. It has but few harbors. There is also a scarcity of waterways offering entrance to the interior. It is true that plenty of navigable water exists in the interior, but vessels intended for such navigation must be transported in pieces and then put together. Hence Africa is notably fitted for development by means of railways. If recent progress is continued, the once Dark Continent will witness a wonderful development. Already there are in operation or under actual construction ten thousand miles of railway. The most ambitious project is the Cape-to-Cairo route—a line which is to extend from the southern to the northern extremity of the continent. Of this route about fifteen hundred miles north of Cape Town are covered, and southward from the Mediterranean about twelve hundred miles. Three thousand miles intervene, but two-thirds of this is traversed by navigable rivers and large lakes which, as in the case of the Trans-Siberian Railway, would form a temporary completion of the route. Sentiment in favor of such completion has been aroused in England since Lord Kitchener's victory over the Sudanese at Khartûm, and whatever success is being achieved by him in South Africa will add point to the persistent arguments of

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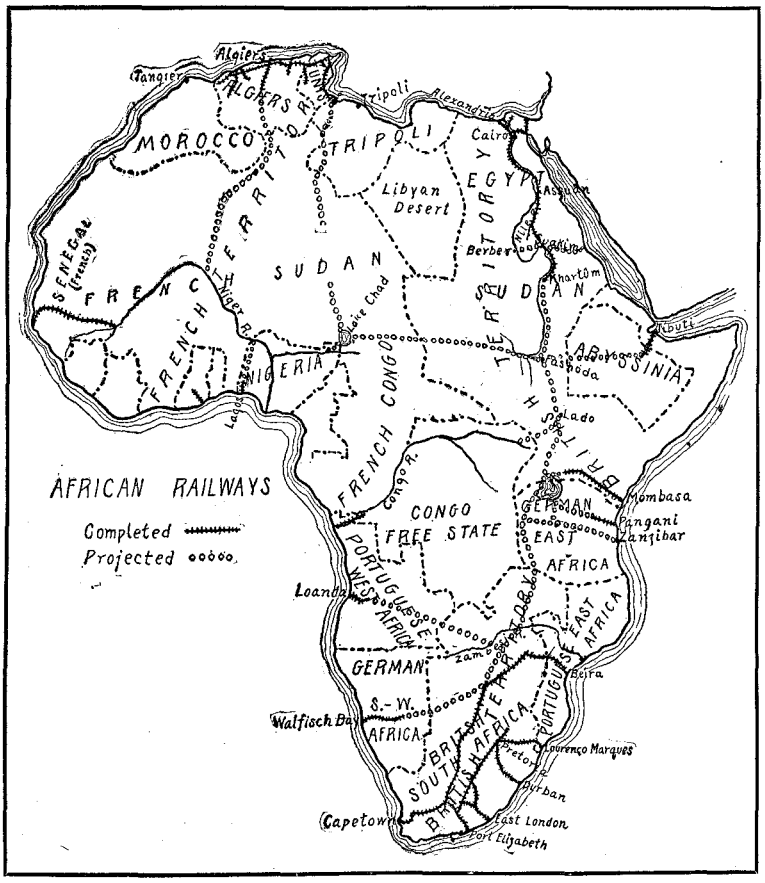

Mr. Cecil Rhodes, who has already succeeded so well with the German Emperor as to gain Imperial assent for the construction of the railway through German Africa (about one-seventh of the line must pass through foreign territory, either German East Africa or the Congo Free State). Mr. Rhodes has not yet, however, convinced Sir Michael Hicks-Beach, British Chancellor of the Exchequer, that Government money should be used for his project.

There is little controversy concerning the feasibility of the plan; Sir Michael's objections regard only its value; it is pointed out that, on account of African topography, east and west railways may be vindicated by reasons which do not apply to a north and south line. But Mr. Rhodes, undaunted, shows how his Cape-to-Cairo project will draw strength from these lateral lines. Of these the principal feeders of the great transcontinental line would be, first, those already built from Port Elisabeth, East London, Durban, Lourenço Marques, and Beira on the southeast coast. Further north the Germans are constructing two railways in their territory from the coast at Zanzibar and Pangani. The British have built three hundred miles of a line from Mombasa to the Sudan, while, at the entrance to the Red Sea, a railway will cross Abyssinia. Another road is projected from Suakim, on the Red Sea, to Berber. All of these would reach the Cape-to-Cairo route. On the west coast the Germans have projected a line from Walfisch Bay to Windhoek, the capital of German Southwest Africa, and thence to the Cape-to-Cairo route. Further north, at Loanda, a railway extends eastward, ultimately to be a transcontinental line from east to west, with Portuguese territory at either terminus. The Congo railway will be continued mostly by means of the Congo River, a splendid waterway, to meet the Cape-to-Cairo route at Lado, and the already completed line from the French Sudan, which uses in part the Niger River; and Lake Chad is expected one day to touch the Nile at Fashoda, thus, with its continuation in the Abyssinian railway, forming a second transcontinental route east and west. Northward in the French colonies of Algiers and Tunis there are already about twenty-five hundred miles of railway, a mileage to be trebled in case the Saharan plans are realized.

The ultimate result of all this railway building will be, of course, the extension of commerce and civilization, but an

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immediate result will lie in the suppression of slavery. Livingstone once said that one little British boat on Lake Nyasa would do more to kill the slave trade than a fleet of warships on the coast. In 1889 British gunboats were placed on Lakes Nyasa and Tanganyika and British troops were brought from India to break the slavers' power. Yet so vital was it, and so shrewd and bold were the man-hunters, that not until six years later did an era of genuine stability begin. But still, away in distant regions, more in the interior than are these lakes, the unhappy natives are well-nigh as sorely harassed as in the time when Livingstone was stirred to indignation at the sight of the slavers' horrid handiwork.

Friends of humanity as well as promoters of commerce may well be glad, therefore, that the railway, that great civilizer in opening dark places to the light, is now opening up a Dark Continent. From all sides, as we have seen, the railway is feeling its way to the heart of Africa. Livingstone's dream is being realized. The locomotive thunders past the very spot where the great apostle made his first essay in mission planting. Soon the railway will be carried across the River Zambesi at Victoria Falls, which Livingstone discovered, and past Lake Bangweolo, where he died, and then down the long Nile Valley to meet the line creeping southward from Khartûm. Mr. Rhodes, whose energy lies back of all this, may be a materialist, but he is none the less an instrument in the hands of the Almighty to be used in the emancipation of downtrodden mankind.

❀

John Fiske

Of all the hundreds whose death from excessive heat was announced last week, doubtless the most eminent American was Professor John Fiske. He was born in 1842; showed in his youth a precocity second only to that which has made the youth of John Stuart Mill memorable; graduated from Harvard University in 1863; was admitted to the bar, but never practiced. He began his profession of letters before he graduated. For three years he was an instructor in Harvard University; for seven more an assistant librarian; but since 1879 he has occupied no official position.

But during this more than a score of years he has been one of the most prolific and popular of American writers on serious subjects, and in constant demand as a lecturer, not for any graces of oratory, but for the substance of his thought and the clearness of its expression. We suppose his "Outlines of Cosmic Philosophy" to be the best single interpretation of Herbert Spencer's school of thought, much better for the lay reader than any one book of Herbert Spencer's. His "Idea of God" and his "Destiny of Man" have rendered an inestimable service to the present generation in furnishing, from the evolutionary point of view, a modern interpretation and defense of Theism and of faith in personal immortality. But it is by his later work that he will be chiefly known to the future. This work has been chiefly historical, and his volumes on successive epochs in American history have already become recognized as fascinating narrative by the general reader and as authority by the historical scholar, and this despite some marks of haste in composition and some occasional carelessness in style. In his history, however, as in his philosophy, John Fiske is rather an interpreter than an original thinker or investigator; the value of his work lies in his interpretation of the course and causes of events rather than in a microscopic inquiry into minute details; in other words, he writes history dramatically and philosophically. But to interpret the thoughts and the researches of others, in such a way as to give to the general public their true significance, is perhaps as valuable a service as that contributed by the original investigators.

If genius is, as it has been defined, "capacity for hard work," John Fiske was unquestionably a genius, for he was an indefatigable and assiduous worker. This alone, however, would not have given him his place in the world of letters. He also had great clearness of perception, the courage of his convictions, and an unusual perspicacity of style, especially in exposition. It is difficult to anticipate the verdict of posterity, but our impression is that certain of his books will be more in demand in the future even than now, and

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that his histories will take their place in the American libraries of the future by the side of Motley and of Prescott.

❀

Should Love-Letters be Published?

The publishing of love-letters is certainly a severe penalty upon greatness. The reading public has had, during the past year, ample opportunity to devour many an epicurean feast of literary delicacies supplied by the energetic publisher. When those impassioned and beautiful letters which passed between Robert Browning and Elizabeth Barrett first appeared, there was some questioning as to the good taste of making them public. Those who admired the two writers and reverenced their love for each other hesitated to pry into their inner life. Yet the fascination of the letters was great and the temptation to read almost irresistible. Since then so many other series have been made common property that whatever scruples there were among book-buyers seem to have disappeared, and each new collection is read with avidity. We now learn that a box full of Dickens's letters to the lady who afterwards became his wife will shortly be given to the public, and that other collections are being prepared.

Think how the writers of these intimate and tender epistles would have shuddered had they known that some day their words would be perused, analyzed, and discussed by unknown thousands, and treated as valuable data in the disclosure of the personalities of their authors! Imagine a sensitive, refined man of letters pausing, while wrought up by the delicate, tender emotion of love, and thinking that the time would come when his letters, so sacred and hallowed, would be read by many other eyes than hers, that the sweetest and most tender of his sentiments, recorded on those pages, would some day lose their privacy and be considered "literary side-lights"!

The love-letters of Victor Hugo, for instance, have been estimated as being a "tedious iteration of love-assurances, eager passions, or spasms of jealousy," and a critic has said that their intrinsic merit does not warrant publication except in so far as they "can gratify readers eager for the outpouring of a lover almost frenzied with impatience"! Another critic remarks of them: "From the literary point of view the whole of this correspondence suffers from the confident sententiousness of youth." Is it imagined that they were written from "the literary point of view," or that the woman addressed would be critical of their "confident sententiousness"? They were the outpourings of her lover to her, and as such served their purpose. It was certainly not their purpose to satisfy future critics. These letters are considered especially valuable because they were evidently not intended to be seen by other eyes than the girl Hugo loved, and it is understood that he had often entreated her to burn them. But she saved them as precious relics, and now the public rejoices.

The publication of lives and letters of literary men is entirely legitimate, for in these letters there are revelations of the personal side of the writer such as he is willing to make to his friends, and when a man writes professionally for the public and achieves success, he belongs, in a way, to the public. His readers are his friends, and they have a certain claim upon him. Yet the love-passion of his life is a thing apart and should be held sacred.

The fault is not wholly with the publishers, because these love-letters of well-known literary men are undoubtedly interesting and valuable, and—business is business. Nor is it wholly a question of unscrupulous and too thrifty heirs, for, after all, the demand causes the supply, and the general reading public seems eager thus to pry into the heart-privacies of people who interest it. One cannot place the responsibility in any particular place, and all that can be said about the subject is that this taste, so recently formed, is regrettable, and that it is not quite fair or loyal to the writers whose works have brought us benefit and pleasure, and who have given us as much of themselves as they felt willing we should have. If we knew that they wished us to read their love-letters, would we respect them as much? And if we know that these men would never for a moment have thought of allowing their letters to be made public, how can we bring ourselves thus to trespass?

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The Man from Glengarry

By Ralph Connor

Author of "Black Rock," "The Sky Pilot," etc.

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Chapter III.—The Manse in the Bush

STRAIGHT north from the St. Lawrence runs the road through the Indian Lands. At first its way lies through open country from which the forest has been driven far back to the horizon on either side, for along the great river these many years villages have clustered with open fields about them stretching far away. But when once the road leaves the Front with its towns and villages and open fields, and passes beyond Martintown and over the North Branch, it reaches a country where the forest is more a feature of the landscape. And when some dozen or more of the cross-roads marking the concessions which lead off to east and west have been passed, the road seems to strike into a different world. The forest loses its conquered appearance, and dominates everything. There is forest everywhere. It lines up close and thick along the road, and here and there quite overshadows it. It crowds in upon the little farms and shuts them off from one another and from the world outside, and peers in through the little windows of the log houses looking so small and lonely, but so beautiful in their forest frames. At the nineteenth cross-road the forest gives ground a little, for here the road runs right past the new brick church, which is almost finished, and which will be opened in a few weeks. Beyond the cross, the road leads along the *glebe*, and about a quarter of a mile beyond the corner there opens upon it the big, heavy gate that the members of the Rev. Alexander Murray's congregation must swing when they wish to visit the Manse. The opening of this gate, made of upright poles held by auger-holes in a frame of bigger poles, was almost too great a task for the minister's seven-year-old son Hughie, who always rode down, standing on the hind axle of the buggy, to open it for his father. It was a great relief to him when Long John Cameron, who had the knack of doing things for people's comfort, brought his ax and big auger one day and made a kind of cradle on the projecting end of the top bar, which he then weighted with heavy stones, so that the gate, when once the pin was pulled out of the post, would swing back itself with Hughie straddled on the top of it.

It was his favorite post of observation when waiting for his mother to come home from one of her many meetings. And on this particular March evening he had been waiting long and impatiently.

Suddenly he shouted. "Horo, mamma! Horo!" He had caught sight of the little black pony away up at the church hill, and had become so wildly excited that he was now standing on the top bar frantically waving his Scotch bonnet by the tails. Down the slope came the pony on the gallop, for she knew well that soon Lambert would have her saddle off, and that her nose would be deep into bran mash within five minutes more. But her rider sat her firmly and brought her down to a gentle trot by the time the gate was reached.

"Horo, mamma!" shouted Hughie, clambering down to open the gate.

"Well, my darling! have you been a good boy all afternoon?"

"Huh, huh! Guess who's come back from the shanties!"

"I'm sure I can't guess. Who is it?" It was a very bright and very sweet face, with large, serious gray-brown eyes that looked down on the little boy.

"Guess, mamma!"

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"Why, who can it be? Big Mack?"

"No!" Hughie danced delightedly. "Try again. He's not big."

"I am sure I can never guess. Whoa, Pony!" Pony was most unwilling to get in close enough to the gate-post to let Hughie spring on behind his mother.

"You'll have to be quick, Hughie, when I get near again. There now! Whoa, Pony! Take care, child!"

Hughie had sprung clean off the post, and, lighting on Pony's back just behind the saddle, had clutched his mother round the waist, while the pony started off full gallop for the stable.

"Now, mother, who is it?" insisted Hughie, as Lambert, the French-Canadian man-of-all-work, lifted him from his place.

"You'll have to tell me, Hughie!"

"Ranald!"

"Ranald?"

"Yes, Ranald and his father, Macdonald Dhu, and he's hurted awful bad, and—"

"Hurt, Hughie," interposed the mother, gently.

"Huh-huh! Ranald said he was hurted."

"Hurt, you mean, Hughie. Who was hurt? Ranald?"

"No! his father was hurted—hurt—awful bad. He was lying down in the sleigh, and Yankee Jim—"

"Mr. Latham, you mean, Hughie."

"Huh-huh," went on Hughie, breathlessly, "and Yankee—Mr. Latham asked if the minister was home, and I said 'No!' and then they went away."

"What was the matter? Did you see them, Lambert?"

"Oui" ("Way," Lambert pronounced it), "but dey not tell me what he's hurt."

The minister's wife went towards the house, with a shadow on her face. She shared with her husband his people's sorrows. She knew even better than he the life-history of every family in the congregation. Macdonald Dhu had long been classed among the wild and careless in the community, and it weighed upon her heart that his life might be in danger.

"I shall see him to-morrow," she said to herself.

For a few moments she stood on the doorstep looking at the glow in the sky over the dark forest, which on the west side came quite up to the house and barn.

"Look, Hughie, at the beautiful tints in the clouds, and see the dark shadows pointing out toward us from the bush." Hughie glanced a moment.

"Mamma," he said, "I am just dead for supper."

"Oh not quite, I hope, Hughie. But look, I want you to notice those clouds and the sky behind them. How lovely! Oh, how wonderful!"

Her enthusiasm caught the boy, and for a few moments he forgot even his hunger, and, holding his mother's hand, gazed up at the western sky. It was a picture of rare beauty that lay stretched out from the manse back door. Close to the barn came the pasture-field dotted with huge stumps, then the *brûlé* where the trees lay fallen across one another, over which the fire had run, and then the solid wall of forest here and there overtopped by the lofty crest of a white pine. Into the forest in the west the sun was descending in gorgeous robes of glory. The tree-tops caught the yellow light, and gleamed like the golden spires of some great and fabled city.

"Oh, mamma, see that big pine-top! Doesn't it look like windows?" cried Hughie, pointing to one of the lofty pine-crests through which the sky quivered like molten gold.

"And the streets of the city are pure gold," said the mother, softly.

"Yes, I know!" said Hughie, confidently, for to him all the scenes and stories of the Bible had long been familiar. "Is it like that, mamma?"

"Much better, ever so much better than you can think."

"Oh, mamma, I'm just awful hungry."

"Come away, then; so am I. What have you got, Jessie, for two very hungry people?"

"Porridge and pancakes," said Jessie, the minister's "girl," who not only ruled in the kitchen, but, using the kitchen as a base, controlled the interior economy of the manse.

"Oh, goody!" yelled Hughie; "just what I like." And from the plates of porridge and the piles of pancakes that vanished from his plate no one could doubt his word.

Their reading that night was about the city whose streets were of pure gold, and, after a little talk, Hughie and his baby brother were tucked away safely

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for the night, and the mother sat down to her never-ending task of making and mending.

The minister was away at Presbytery meeting in Montreal, and for ten days his wife would stand in the breach. Of course the elders would take the meeting on the Sabbath day and on the Wednesday evening, but for all other ministerial duties when the minister was absent the congregation looked to the minister's wife. And soon it came that the sick and the sorrowing and the sin-burdened found in the minister's wife such help and comfort and guidance as made the absence of the minister seem no great trial after all. Eight years ago the minister had brought his wife from a home of gentle culture, from a life of intellectual and artistic pursuits, and from a circle of loving friends of which she was the pride and joy, to this home in the forest. There, isolated from all congenial companionship with her own kind, deprived of all the luxuries and of many of the comforts of her young days, and of the mental stimulus of that conflict of minds without which few can maintain intellectual life, she gave herself without stint to her husband's people, with never a thought of self-pity or self-praise. By day and by night she labored for her husband and babies and for her people, for she thought them hers. She taught the women how to adorn their rude homes, gathered them into Bible classes and sewing circles, where she read and talked and wrought and prayed with them till they grew to adore her as a saint, and to trust her as a leader and friend, and to be a little like her. And not the women only, but the men too, loved and trusted her, and the big boys found it easier to talk to the minister's wife than to the minister or to any of his session. She made her own and her children's clothes, collars, hats and caps, her husband's shirts and neckties, toiling late into the morning hours, and all without frown or shadow of complaint, and indeed without suspicion that any but the happiest lot was hers, or that she was, as her sisters said, "just buried alive in the backwoods." Not she. She lived to serve, and the where and how were not hers to determine. So with bright face and brave heart she met her days and faced the battle. And scores of women and men are living better and braver lives because they had her for their minister's wife.

But the day had been long, and the struggle with the March wind pulls hard upon the strength, and outside the pines were crooning softly, and gradually the brave head drooped till between the stitches she fell asleep. But not for many minutes, for a knock at the kitchen door startled her, and before long she heard Jessie's voice rise wrathful.

"Indeed, I'll do no such thing. This is no time to come to the minister's house."

For answer there was a mumble of words.

"Well, then, you can just wait until morning. She can go in the morning."

"What is it, Jessie?" The minister's wife came into the kitchen.

"Oh, Ranald, I'm glad to see you back. Hughie told me you had come. But your father is ill, he said. How is he?"

Ranald shook hands shyly, feeling much ashamed under Jessie's sharp reproof.

"Indeed, it was Aunt Kirsty that sent me," said Ranald, apologetically.

"Then she ought to have known better," said Jessie, sharply.

"Never mind, Jessie. Ranald, tell me about your father."

"He is very bad indeed, and my aunt is afraid that—" The boy's lip trembled. Then he went on: "And she thought perhaps you might have some medicine, and—"

"But what is the matter, Ranald?"

"He was hurted bad—and he is not right wise in his head."

"But how was he hurt?"

Ranald hesitated.

"I was not there—I am thinking it was something that struck him."

"Ah, a tree! But where did the tree strike him?"

"Here," pointing to his breast, "and it is sore in his breathing."

"Well, Ranald, if you put the saddle on Pony, I shall be ready in a minute."

Jessie was indignant.

"You will not stir a foot this night. You will send some medicine, and then you can go in the morning."

But the minister's wife heeded her not.

"You are not walking, Ranald?"

"No, I have the colt."

"Oh, that's splendid. We'll have a fine gallop—that is, if the moon is up."

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"Yes, it is just coming up," said Ranald, hurrying away to the stable that he might escape Jessie's wrath and get the pony ready.

It was no unusual thing for the minister and his wife to be called upon to do duty for doctor and nurse. The doctor was twenty miles away. So Mrs. Murray got into her riding-habit, threw her knitted hood over her head, put some simple medicines into her hand-bag, and in ten minutes was waiting for Ranald at the door.

[TO BE CONTINUED]

The Rights of Man

A Study in Twentieth Century Problems

By Lyman Abbott

Chapter XII.—Perils Inherent in Democracy

I.

THE pessimist, who sees only evil in the present and danger in the future, does little to guard us against the evils of the present or to prepare us for meeting with courage and effectiveness the perils of the future. The optimist, who insists that we should look always at the bright side of things, and who desires to close our eyes to present evils and to future perils, does quite as little to prepare us to escape present evil or to avoid or overcome future danger. A brave man does not believe in looking only at the bright side of things. He wishes to look on all sides of things; he wishes to know the evil as well as the good, the peril as well as the promise.

In this and the succeeding article I speak of some perils which threaten democracy in America—some which seem to me to be inherent in the very organization, structure, and spirit of democracy. To those who at all know me it is hardly necessary to say that I speak of these evils in the faith that they can be eradicated, of these perils in the faith that they can be avoided or overcome. Of the elements of moral power in democracy which will enable us to eradicate the evils and avoid or overcome the perils I shall speak in a subsequent article.

The fundamental principle of American democracy is local self-government. We assume that each individual can take care of his own interests better than his neighbor can take care of them for him, that each locality can take care of its own interests better than the State can take care of them, and that each State can take care of its own affairs better than the Nation can take care of them. Thus, by the very structure of our political organization, we are without a central authority. There is no power at the head of the government to enforce decisions, except as those decisions are palatable to the people and receive their indorsement from the people. There is not even any symbol of central power, such as a king or queen. There is no symbol that represents the continuity of the Nation. All political power is derived from the people; they are conscious that they have given that power to the so-called authorities; they are conscious that it is given for a little time, and that the officers to whom it is given hold it in trust; and they are ready to resent any exercise of that authority over them against their will. Thus, central political authority is lacking in the nation; that power on which the Old World has in times past depended to prevent *émeutes*, risings, revolutions, is either absolutely wanting or reduced to a minimum.

Not only, however, is this central political authority wanting: there is no recognized social, literary, or artistic standard. There is no aristocracy, no higher class, no cultivated few, to whom the great body of the people are accustomed to look up. An astute observer once remarked to me: "In England every one but the Queen looks up to some one above him, and every one but the very lowest tramp looks down to some one below him; but in America we neither look up nor down, we only look off." Thus there is nothing in America tending

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to the spirit of reverence for authority, either within or without the realm of politics. Each individual is a standard to himself; and the fact that all authority is localized tends to make the people of each locality provincial in their judgments, whether political, æsthetic, or literary.

Not only this, but the standards of the past are either wholly lacking or but lightly regarded in America. England reveres her traditions; she walks in her old paths; it is difficult to get her out of them; her conservatism in this respect is sometimes amusing to the American. We do not walk in the old paths, because we are not old enough to have any old paths. We are a mere boy among the nations; we have not yet had time to form habits, and the restraining influence which comes upon a man or a nation by reason of habits long formed is almost wholly wanting in America. It would be wanting even if we were all native Americans, with a common past; but we are not all native Americans, and we have not all a common past. A very large proportion of our people have come hither from the Old World, and have brought with them very differing traditions. The traditions of the German and of the Puritan are widely different, and to one the tradition is as sacred as to the other. Thus we not only have but few and slight traditions, but in so far as we have any they are varied and often conflicting. There are two statesmen in America whom all Americans practically agree to honor—George Washington and Abraham Lincoln; but it would be difficult to name another. Some of us look back to Hamilton as the great statesman of the Constitution; others think that Hamilton was an impediment to the progress of the Nation, and bow at the shrine of Jefferson. The same admiration is paid to Daniel Webster in some localities, and to John C. Calhoun in others. Thus there is no continuity and no steadfastness of tradition to hold us to the past, as there are no standards of aristocratic or cultivated classes to hold us to what is thought to be higher, and no central political authority to enforce decisions over a recalcitrant multitude.

Moreover, the authority of ecclesiastical religion is greatly less than it was formerly. Whether this is an advantage or a disadvantage I am not engaged here to consider; but we must recognize it as a fact. The Church may have as great influence as it ever had, but it certainly has not the authority it once had. In the Puritan churches no one supposes that there is the ecclesiastical authority that there was in the days of our fathers; but the change in authority is scarcely less marked in the Roman Catholic Church. Those who have traveled West know how frequently it happens that when men go from New England into the West they leave their church traditions and their church relationships behind them; but we are apt to forget that the men who have come over from the Old World have equally been separated from their traditions, and have equally found their loyalty to their Church lessened by the process. Our Roman Catholic divines assure us that there is no such recognition of the supremacy of the Church in the American Catholic as in the Italian, the Spanish, or even the German Catholic. Some of them lament the lack of reverential regard for ecclesiastical authority; certainly that regard has been diminished. We no longer believe the creeds of our churches because our fathers believed them; we make new creeds to suit ourselves, or we dismiss our creeds to the limbo of the past, or we subscribe to them with so many mental reservations that the subscription is practically meaningless.

Thus the four great restraining authorities of history are either lessened or lacking: the authority of a central power, the authority of a social class, the authority of a historical tradition, and the authority of ecclesiastical or institutional religion.

Along with this absence of restraint have gone influences to develop individualism in extreme forms. It is the fundamental postulate of democracy that the world and life are made for the whole human race. From the belief that the world is made to meet the wants of humanity, it is easy to jump to the conclusion that it is intended to suit the wishes of humanity. Collective humanity, and sometimes, by an easy transition, the individual man, is made the center around which all life is made to revolve. Thus there comes to be an apotheosis of humanity, and, growing out of it, a cultivation and intensification of egotism. From the doctrine, Everything is made for us, there easily

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follows the doctrine, Everything is made for me. Thus the wish of man is made the standard of life. Because government exists for the benefit of the governed, it is concluded that the governed are to consent to the government and it is to conform to their inclinations. Because the world is made for humanity it is concluded that all men, without equally sharing in the energy, industry, assiduity, and thrift, shall have an equal share in the wealth of the community. Because all men ought to have an opportunity for education, the conclusion is easily reached that every man should take the education that he personally likes, and that he should not be required to do any studying that is contrary to his own inclination. So the wish of the individual, whether in government, in industry, or in education, is enthroned, and man bows down before a Great White Throne, himself sitting upon it.

The result of this apotheosis of humanity and this discrediting of authority is seen in some forms of activity that are praiseworthy and some that are not. Because of these conditions, the American is full of energy and full of hope and expectation. He has confidence in himself, confidence in his nation, confidence in his fellow-man. But this confidence becomes an assurance that he can do anything that any other people can do, and then that each individual can do anything that any other individual can do. Involved in war, we pick out civilians here and there, that never handled a musket or put on a sword, and make them officers in command of our men in the field. In politics, we take an utterly untried man and send him to the House of Representatives to represent us, quite assured that he is an American and that is enough. Similarly we send other untried men to act as our representatives abroad. One Western party passed, not long ago, a resolution that they would have no lawyers on the bench; that is, the fact that a man was educated in law was sufficient to prevent him from exercising legal judgments in controversies between man and man.

The lack of standard, the lack of authority of any kind—political, social, ethical, religious—coupled with this intensification of individualism developing into egotism, is one of the natural results—perhaps not a necessary result—of democratic institutions and the democratic spirit. But we cannot have a government without some final arbiter somewhere. There must be a power that shall say what the Nation shall do, what it shall not do. There need not be in education, for we can have local schools with different methods; nor in industry, for we can there work out our individual problems; nor in religion, for we can have a great variety of sects and each sect may believe and do as it likes—we may worship God according to the dictates of our conscience, or not at all if we so prefer. But in government, in which we must act together, there must be some method of final decision, some ultimate standard; and we have hit upon this as a standard—the wish of the majority of the voters, representing, on the whole, in this country fairly well the wish of the majority of the families in the Nation. This is our political standard.

There are probably no Americans who believe avowedly in what Mr. Bryce calls "the infallibility of the majority." No man, looking back upon history, can be of the opinion that great masses of men always act correctly, or always act with even approximate wisdom or justice. Remembering that the majority cried, Set Barabbas free, and crucify Jesus of Nazareth, no man can think that majorities always decide questions correctly. Looking back to a period not beyond the memory of some of us still living, to a time when the overwhelming majority in this country were strenuously and earnestly opposed to any agitation of the slavery question, we cannot think that the will of the majority of Americans is always correct or always wise. Still, if we could always have the great questions which we have to pass upon carefully debated and well considered; if we could have an interchange of mind with mind; if the Democrat could look at the question through Republican eyes, and the Republican could look at the question through Democratic eyes; if the expansionist could understand what the anti-imperialist means, and the anti-imperialist could understand what the expansionist means, the decision of the majority would generally, if not uniformly, prove to be a very good method of reaching conclusions on debatable questions in practical politics. But, with all our debates and discussions,

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I think it must be conceded that a great deal of our political action is taken without any serious interchange of opinion, because without any real understanding of each other's views. Says Professor Bryce:

> Those who know the United States, and have been struck by the quantity of what is called politics there, may think that this description underrates the volume and energy of public political discussion. I admit the endless hubbub, the constant elections in one district or another, the paragraphs in the newspapers as to the movements or intentions of this or that prominent man, the reports of what is doing in Congress and in the State legislatures, the decisions of the Federal Courts in constitutional questions, the rumors about new combinations, the revelations of Ring intrigues, the criticisms on appointments. It is nevertheless true that, in proportion to the number of words spoken, articles printed, telegrams sent, and acts performed, less than is needed is done to form serious political thought and bring practical problems toward a solution.[1]

The wish of the majority is an imperfect standard even in politics, though it is, for a tolerably educated people, the best which the wit of man has yet devised. But when it is universally accepted as the standard in politics, it easily becomes the standard in art, literature, and morals; and when this is the case, it is, in the nature of the case, impossible that the standard should be the highest. It will be higher than the lowest—it will tend to elevate the taste of some; but it will be lower than the highest—and so will tend to drag down the taste of others. For the will or judgment of the majority can never be the will or judgment of the few supreme thinkers in the community. It can only be something above the average. Thus the tendency of America is to create general averages, and to measure all things by majorities. And this tendency to measure all things by majorities is intensified by the fact that we live in a commercial age.

Commercialism is better than militarism, but the commercial age involves peculiar perils to human character. When we begin to measure success by financial results, we necessarily begin to measure success by the largeness of the market reached; and when we measure success by the largeness of the market reached, we necessarily measure success by the capacity of the producer to adjust his product to the average taste, the average intellect, the average judgment, not to the highest.

The effect of this is seen on every hand. Photogravure gives us pictures of every sort, from excellent in our higher magazines to execrable in our lowest newspapers. Every one has art, or something that passes for art, in his house—on his parlor table or on his walls. But there is no incentive to create an Albert Dürer; and if he exists, he must fight his way to recognition in spite of what commerce and democracy will call failure. We have in chromo-lithographs on our walls very reputable imitations of fine pictures; but if one desires to give himself to art in America, he must make up his mind, to struggle long with poverty, and perhaps to labor all his life unknown, and leave his genius to be discovered after he is dead. Our periodicals and our newspapers carry literature into every home; there is no man so poor that he cannot have a good book; there are few men so ignorant that they cannot read. But the same influence that multiplies literature tends to make it not of the highest quality. Our public-school system has given us a great many people in this country who are sufficiently educated to read, but not sufficiently educated to think, and they form a great constituency which supports not a few newspapers which can be read without thinking. Our periodicals give stories, descriptions, poetry, well worthy of our applause; but it is doubtful whether "Henry Esmond" would have had any such circulation as "To Have and to Hold," or whether any periodical would ever evoke "The Ring and the Book" from the brain of a Browning.

But it is not only in art and literature that the tendency of our age is to lower standards. It is pre-eminently true in politics. When we come together in a political convention, our problem is not to determine what is true, or right, or just, but what will carry this doubtful State? We put this problem to ourselves with a naïve frankness. The convention gathers, the debates are reported all over the country, and apparently there is no sense of humiliation in the fact that the question is not, Is this proposition true? but,

[1] "The American Commonwealth," by James Bryce, Vol. II., p. 295.

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How will it affect the vote in New York or in Montana? Sometimes we solve the problem by putting our statement in such a way that it will carry both the doubtful States. Thus, not long since we were saying in some quarters that we believed in tariff for revenue only, so adjusted as to protect all American industries, and that we believed in bimetallism, so administered as to give us a gold standard. Thus one tendency of our method of determining political elections by the will of the majority is to lower the standard of absolute truth in the political and moral realm, a tendency which found a too brutally frank expression from an American politician in the declaration that the Ten Commandments and the Golden Rule in American politics are an "iridescent dream."

Nor is it possible for one who studies carefully the religious phenomena of this country to doubt that something of the same effect is manifest in our churches. A minister is called to the pulpit to "draw," and he is measured by his drawing capacity. If he fills the church with a great congregation, and the treasury with abundant pew-rents, he is a successful preacher. The question how much he has filled the conscience with indignation against wrong, how much he has filled the life with hope, with love, with loyalty, may be asked, but it is not publicly asked. This true measure of the ministry may be applied, but not so apparently. Thus, with the lessening of authority, with the lowering of standards of value to suit an average demand, with the development of the egotistic spirit in America, and with the acceptance of the wish of the majority as the rule of all life, comes inevitably a certain element of the commonplace in democracy.

Nor is this all. To government two things are necessary—wise judgment, and power to enforce the judgment. For government is always the exercise of power, either openly or tacitly; either directly exercised or in the background ready to be exercised. In order to make a good government, those that are to govern must not only be wise to determine, but strong to enforce the determination when it is reached. And there is a tendency in democracy, as in all great multitudes of men, to act together under passion and at fever heat, and then, when the time of action has passed, to forget the action and relax into indifference and apathy.

Several results follow from this. In the first place, when on the one side are financial interests widely divided among the whole body of the people, and on the other side the concentrated financial interests of a very small body of people, the interests of the great body of the people are always liable to be set aside by the concentrated interests of the few. There was introduced in the last session of Congress a bill to give nine million dollars a year to shipping, and of this nine million dollars by far the greatest amount would go to four great corporations. This will involve a little more than fifty cents out of the pocket of each of the fourteen million voters in the United States. In other words, if the shipping bill is passed, each individual voter will give on an average fifty cents in taxes, and four great corporations will get nine million dollars, annually. The individual voter does not care much about the fifty cents; by giving his attention to other things he can make much more than the fifty cents; but the four great corporations are greatly interested in the nine million dollars. Whether the subsidy bill is right or wrong, expedient or inexpedient, it is quite evident that financially the interest of fourteen millions of people, scattered all over the country, is not or may not be an adequate make-weight for the concentrated interest of four or five men who can afford to give time, strength, energy, and money to carry their point.

But this apathy of the American people shows itself on moral issues where financial questions are not directly concerned. We pass a law, put it on the statute-books, and are satisfied that we have done our duty. But it is not enough to pass a law; it is also necessary to enforce the law. A very striking illustration of this moral and political peril from unenforced law is at this present time afforded in Kansas. The people of that State passed a law prohibiting all saloons; they supposed, apparently, that they had done their duty, and that the saloons were banished from Kansas. But the saloons were not banished. We were told that prohibition did prohibit in Kansas, and we supposed that it must be true, until suddenly the public press

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informed the country that a woman was going from town to town breaking the mirrors and the glass doors of the saloons that did not exist. The apathetic conscience of Kansas was awakened, and the citizens in one town assembled and gave the saloon-keepers a definite time to get out of the town, with notice that if they were not away at the allotted time a vigilance committee would follow the example which Mrs. Nation had set, and would smash the mirrors and the plate-glass windows of the prohibited saloons. Perhaps it is better to enforce the law by mob violence than not to enforce it at all; but it is not a pleasant spectacle to the thoughtful American to see a law on the statute-book openly, flagrantly, and continuously disregarded, the officers of the law allowing it to be disregarded, and at last the people waking up, and not holding themselves in leash and with patience waiting until by legitimate and proper methods they can enforce the law, but organizing themselves into a vigilance committee to do a work of demolition by mob violence. Such is at times the alternating spirit of democracy—first apathetic, then passionate, then apathetic again.

Thus democracy has two weaknesses: first, the weakness of a standard not the highest, and, second, the weakness of a will that is often not alert. Of certain special perils which these two weaknesses threaten I shall speak in the next article.

Porto Rico: Its Needs and Possibilities

By Archibald Hopkins

IF Americans half understood the beauty and interest, the novelty and charm, to be found in Porto Rico, many of the thousands who yearly seek change and recreation elsewhere would turn their steps thitherward. Ten o'clock of a cloudless April night, with the glory of the southern cross dimmed by a full moon, found us slowly making our way through the narrow channel of San Juan harbor, and it was a scene of magic. The white city, dotted with lights, covered the hillside to the left, the heavy masses of the Morro, Fort Cristobal, the Palace, Casa Blanca, and the barracks standing out from the rest, and the whole forming a picture never to be forgotten. Daylight discloses the fact that you have come upon a bit of old Spain transplanted. The city is Spanish in every respect—narrow streets, architecture, and a general air of antiquity—except that it is admirably paved and reasonably clean; and nothing more picturesque can be found in the old world than some of the views of and from the Morro and Fort Cristobal, weather-stained and massive, washed in front by the bluest of seas and with lofty mountain ranges towering in the background.

An American trolley just at the landing will take you to the hotel Olimpo, a series of cottages, two miles out on the shore, in the midst of cocoanut and banana groves, where you will find good quarters and good food. The climate seems perfection—just pleasant summer weather, with constant fresh breezes; and after you have "done" the city and its neighborhood you will be ready to go around and across the island. We took the new steamer Porto Rico, and, starting early in the morning, steamed along the coast all day, watching the ever-changing outlines of the mountains and the lovely color effects of the tranquil sea. Most of the way between the ranges and the water there is a stretch of level country fringed with palms and used for the cultivation of sugar-cane, and the tall chimneys of factories appear all along the shore. We anchored at night in a pretty little bay, where a few houses constitute the port for the small town of Humacao, which, for fear of pirates, was built four or five miles back. The next day we coasted till noon, and then stopped at Arroyo, the port of Guyama, the fifth town in size on the island, to take on sugar, which is loaded from lighters. While this went on, we drove four miles to the town and saw the whole process of sugar-making, visited one of the schools, and listened to a class of boys from ten to twelve years old in geography. They were of all shades of color. One of our party, who had been through the public schools of Washington, said she

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had never seen so proficient a class, and they were noticeably alert and eager to learn.

The next morning brought us to Ponce, where we had the good fortune to be recommended to Major Mansfield, commanding the post. After a midday breakfast at the Francesca hotel, we started by the military road for San Juan, eighty miles distant. The conveyances used are light, two-seated top-wagons, and they make the trip, if one wishes to go through, in fourteen hours, keeping the lean, wiry little Porto Rican horses at a gallop up and down hill, with frequent relays all the way. An hour or more through cane-fields vividly green, and pasture-lands full of sleek cattle much resembling Jerseys in size and color, and we began to ascend. The mountains are extremely steep, and broken into innumerable ridges and little valleys that have been mostly deforested, but there is a considerable growth of palms, banana and other trees, in some places reaching to the tops and giving shade for the coffee-shrub, of which there is a great deal. The highest peak is forty-five hundred feet, and the whole drive is a magnificent panorama of ever-changing mountain scenery. The road is superb, smooth and hard, with easy grades, and everywhere along, even at the highest points, are the little one-room grass shacks, ruder and simpler in construction than the huts of African savages, in which a majority of the people of Porto Rico live. After twenty miles' drive we left the military road, forded a beautiful clear stream, and a half-hour brought us to Coamo Hot Springs, where we had a delightful bath and a good dinner, and spent the night. Nothing could be more refreshing and restful than the cool, dry air of all this region, and it is certain to become a great resort. At ten o'clock the next morning we reached Aibonito Pass, the highest altitude on the road, and the point where our army received news of the treaty, as it was about to advance. That a direct attack was contemplated or could have been successful if made here seems impossible, so inaccessible and impregnable is the natural position for defense. Our next stopping-place was Cayey, where at noon we lunched with Major Swift, in command of a detachment of mounted Porto Ricans. He agrees with Colonel Buchanan, stationed at San Juan, to whom the credit is due for the admirable infantry battalion there, that they make excellent soldiers, much more sober than Americans, and they have grown and improved in every way under our plentiful food and discipline. Cayey is the center of the tobacco region, and it is surprising to see what almost perpendicular slopes can be planted and cultivated. At seven o'clock we were back at San Juan, after a most memorable and enjoyable drive. The island is about forty miles across, and the road eighty miles in length. There is very little animal or bird life visible all the way, and I saw but a single butterfly; nor are there very many flowers or flowering shrubs. There are practically no snakes, and, best of all, no flies. One may sit, too, at night with lamps lighted and open windows without annoyance from insects. Everything about the island combines to make it a delightful and interesting resort, but it must have better means of communication with the States. It is incomprehensible that the company who have just built the comfortable steamers San Juan and Ponce, running to New York, and who presumably wish to develop the island, should have made them so slow that the trip takes as long as it does to go to Queenstown, while the distance is only 1,400 miles; it should be made in three days at the most, and then, with a few good hotels, Americans would flock there for the winter and begin to settle and invest.

There is great need, too, of capital. Dr. Brioso, a member of the Executive Council, informed me that the estimated money per capita in circulation is less than $3, and that of over $30,000,000 mortgage loans outstanding, about $13,000,000 are at twelve per cent. interest, and the rest at higher rates, and these loans are said to be amply secured and the interest promptly paid. Such conditions ought to attract money, and it may be profitably employed also in the agricultural development of the island. Its untouched resources in sugar, coffee, fruit, food products, and possibly rubber and cotton, are innumerable.

A word of the people and their needs, and of the political situation. The American Nation has not awakened to the responsibility it has assumed. The Porto Ricans may be roughly divided into three classes:

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the Spanish and those of Spanish blood, comprising most of the planters, bankers, and business men, and owning the bulk of the property; the natives of somewhat mixed blood, constituting probably three-quarters of the population; and the emancipated slaves. These natives are abjectly poor, living in one-room shacks, subsisting chiefly on plantains, bananas, and a little rice, and evincing in their appearance just what might be expected from such conditions. I have spoken of the marked improvement and gain in physique which every one has noticed in those who have enlisted in the army. They are good-natured, polite and kindly, not prone to intemperance, quick and anxious to learn; but the policy of the Spanish Government and of the hierarchy for four hundred years has been to keep them in ignorance and subjection, and it has not yet dawned upon the average peon that there may be open to him the same opportunities and possibilities as to the dominant race. The great and crying need is for schools. Nearly eighty per cent. of the whole population are illiterate. With the utmost appropriation that the Insular Government is able to make for schools, only about forty thousand children out of four hundred thousand of school age are under instruction. If for ten or fifteen years the United States Government would, as it ought to do under the circumstances, step in and furnish schools and teachers for all, the island would be transformed, and the entire population fitted for intelligent American citizenship. A good common-school education, with manual training for all, should be the object in view. Half a dozen institutions like Hampton and Tuskegee would accomplish more beneficent results than a thousand libraries in the United States; and if some of our rich men would go to Porto Rico and look over the situation, they would surely be moved to provide them. There is, too, a great lack of hospitals, orphan asylums, and provision for the aged, as well as of higher institutions of learning, though for the latter all who are able will soon resort to the United States. Whatever there is of backwardness and hardship in the situation is plainly due to four hundred years of superstition and oppression, and to economic conditions, and not to any shortcoming of the Government. The changes needed will require time, education, and patience. Something is already being done to help along. Mrs. Luce, whose husband is a member of the banking firm of De Ford & Co., has organized a women's aid association, which is furnishing work for poor women, of which they gladly avail themselves, and is raising funds for a maternity hospital; and Mrs. Harrison, wife of the Postmaster of San Juan, has a school for domestic training which is opening well. The people of the island have divided politically into three parties. First, the Spanish contingent and its following, which is naturally opposed to the United States, opposed to the taking away of special privileges, monopolies, and exemptions from taxation, which it has always enjoyed under Spanish rule, and opposed to the extension of education and full citizenship and opportunity to the common people. It is this class who, finding they will now have to pay like the rest, are raising an outcry against the carefully considered and entirely fair Hollander tax bill, which has just been put in force, and who pretend to believe and loudly assert that the country was more prosperous under Spain than now, in the face of official statistics showing the volume of trade to be much larger than ever before. A second party consists of Mr. Munoz Rivera and his following, who are also opposed to the existing Government, and now in such close affiliation with the Spanish contingent that they constitute two wings of the opposition party, and together are known as the Federalists. He is one of the clever, forceful, unscrupulous members of the Latin race, who have wrought such baneful effects in South America, a revolutionist by temperament, opposed to whatever is, a ready talker who has misled many ignorant people into believing that were he in power they would all have plenty of money and nothing to do. He is now in the United States seeking sympathy and pecuniary aid in his efforts to embarrass the Government, and, as he was a loud partisan of Mr. Bryan, he will doubtless find them. The remaining citizens not already classified are united in supporting the effort of the party in power to establish good government, fully appreciate what has been done, and want nothing better for the island than that it

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should become thoroughly American in its ideals and institutions. This party, to maintain its position and make headway against the opposition, ought to have the earnest and constant support and backing of the Government here.

No American can come away from Porto Rico without a feeling of pride and gratification in the high character, capacity, and tireless hard work of our representatives there, both civil and military. That the civil officers are inadequately compensated goes without saying. Here we have men exercising functions of the utmost difficulty and importance, giving the Government a status with a new people which will last for all time, recasting old institutions and reforming ancient abuses, all requiring great ability, tact, good judgment, and experience, and they are paid salaries of country bank presidents or police court justices. It should be remembered, too, that the Porto Ricans, both by temperament and long training, judge largely of their Government by the external show of power which it makes, and the Executive we send there ought to be required to keep up a good deal of state, and be provided with the means of doing it. This has been one secret of England's success in impressing and controlling her dependencies, and it would be folly to neglect it under similar conditions from any false notions of republican simplicity. It is a question of the best and surest way to reach a result. There is not an American in Porto Rico, in high position, but is staying at a sacrifice to himself, and from a sense of patriotic duty. Of course plenty of impecunious politicians can be found to take, but not to fill, these positions. I found but one opinion in regard to Governor Allen's successor, should the Governor conclude not to return or to resign in the near future, and that is that he should be Judge Hunt, Secretary of State, now acting in his place. He is eminently fitted by character and training for the position, and has not only acquired experience and knowledge, which are indispensable, but he has every one's confidence and good will. It is impossible to think of such a place, with so much at stake, being filled on political or personal grounds.

One may find pessimists in Porto Rico, as everywhere, but the opinion of those best qualified to judge is that, if we do our plain and simple duty, the island is destined to become a rich, prosperous, intelligent, and happy community of the great American Commonwealth.

A Soldier Speaks

By L. Winnington

Extract from officer's letter from the Philippines: "Wherever wounded have been found they have received all the care that our own soldiers have, and our men have carried them on their backs for miles over the most fiendish trails to be found in the world, for the purpose of saving the lives of these unfortunates, risking their own by so doing."

I fired my gun.
  He dropped, and bled.
  I gave him drink, I raised his head.
And then beneath the jungle's sun

I carried him a mile or more
  Till in our tents' refreshing shade
  The kind-eyed surgeons gently laid
The breathing burden that I bore.

They sent me over seas to kill—
  The folks at home that run the war:
  That's surely what a soldier's for!
I serve the flag with all my will.

And yet it puzzles my poor brain
  Why duty first bids murder him,
  And then, to save, risk life and limb,—
Perhaps the chaplain can explain.

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Scenes on Boston Common

Contrary Gospels

By Charlotte Porter

I TELL yuh, my friends, yuh can't afford to trust to yerself. Jus' give up and let the Lord lead yuh!

"'Put not yer trust in the sons of men in whom is no salvation!' Lay hold o' the Lamb! And do it mighty quick, ur the Devil ull get yuh. Do it *now!* Let the Lord lead yuh! . . . Lead yuh to the Promised Land! . . . Lead yuh to the Kingdom!"

The big, rough-hewn fellow, standing in the middle of his impromptu congregation, lets his words swing loose in a slow undulating rhythm not without musical magic. It dominates over the broken talk and the countless little noises in one of the eddies of the streaming holiday crowd circling about a central speaker, on this warm, bright Sunday afternoon, in Boston Common.

"Yuh can't do it yerself. For, oh, my brothers! I tell yuh there is a devil. And he goes to and fro making trouble in the earth. It's the devil does the mischief, all right, every time, and don't yuh fool yerself. He holds yuh in his grip so yuh can't squirm away o' yer own strength. I know it. For the Lord delivered me out of his hand. My sins were all rolled away—yes, all rolled away—right down here on Bromfield Street. An' I'll tell yuh honest jus' how it was. Las' week, right down here on Bromfield Street—"

The smoking, idling fringes of the group cluster closer to the exhorter at the prospect of a personal anecdote. The loiterers, drawn by curiosity, that come up continually, like iron-filings to a magnet, listen a moment, and then radiate off again, don't radiate for about a minute. The eddy is whirled compact, held to the core for that brief space of time, and there is a little hush of interest. But the comparative quiet brings out in high relief some other random voices.

"Wha's the ole man a-saying?"

"He's the Jim dandy o' this here meeting, he is!"

"Listen, why don't yuh! Sho!"

"—Yes, the devil had me in his grip then, sure enough, I tell yuh! When he said 'Drink!' I drank. When he said, 'Whack Sally!'—that's my ole woman, gen'lemun—I whacked 'er. An' I couldn't stop it uh myself. Mind that! But down there that blessed day on Bromfield Street it came to me, sudden, to lay hold uh the Lamb. And that did it!

"So, I tell yuh, all my brothers here, if yuh have any bad ways like me, I say, don't trust yerself. Give up self. Wha's this life an' the fun of a man's getting on the loose an' whackin' aroun' compared to hell to come, and red devils' claws! Wha's this here earth and all its trials and uh tribillations compared to Kingdom Come!"

Two girls, arrayed with a draggled stylishness fit to satirize all "style" forever, push staring and giggling well inside the circle.

"See the old saw-horse! Wha's he a-blowin' about, anyway? Huh?"

"Law! Preachin'. Le's get out o' this, Net!"

The restless audience is unimpressible to the last degree. Wearing the loftiest airs of the better-groomed public of theaters and opera-houses, it submits itself condescendingly to be entertained by all these queer duffers who talk to make a Boston holiday. But it is half inattentive, meanwhile, from sheer *blasé* criticalness, and acts as if it had a whole armory of complete canons of taste and logic up its sleeve for ready reference.

Near the band-stand another little black knot of people dots the green expanse of the Common.

In its midst the pushed-back derby hat, the long head and narrow shoulders of a lean, wiry, acute-looking Yankee rise. He is mounted on a bench. An intent circle of amused patrons is ranged close around him. He is talking to them in an easy, colloquial, you-don't-fool-me sort of a manner.

"An intelligent self-interest, gentlemen,

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is all you need to better things here and now.

"That things are hard on any of us don't prove that the devil's got us. It proves that some incorrect method in our own administration of facts, whether natural facts or human facts, or both mixed up together (the way we most generally get 'em!)—some incorrect method, I say, in our administration of these facts, is left to the human mind to tinker away at, whittle into shape, and get fixed up right.

"Now, what I have to propose to you is that we make our kingdom of heaven, on earth, right here and now, ourselves. And I say we can do it."

"That's the stuff!" cries one voice in the group.

Another mutters something.

"Big job, do you say? How am I goin' to begin? Well! with something tangible, practical. What do you say to property?

"Mind you, *we* respect property. We're about the only fellows that do, you'll find.

"Now, then, s'pose we reason together for a spell about property. My property is what I make, say—expend labor on to make, or else obtain in exchange, by money's worth, for something else I've made by spending labor on. Is there any other honest way of owning this pencil?"

He held it up in his slim, alert hand, and went over the supposed case in detail.

"Now tell me, any one, if I can *make* wood or lead? No. They come from the ground. The wood grows out of it. The graphite is mined from it. I can cut the timber. I can mine the lead. I can't create 'em. Must get 'em out of the land. Well, then, can I make the land? Of course you know I can't. I can only manipulate and manage what's in it. Then, I conclude, land's back of this pencil, back of any work I can put on it, and I can't do without land if I'm going to make a pencil. In fact, the land's behind any work I can put on anything—necessary some way to everything I do make, and yet 'tain't made by me—the storehouse of crude material no man made, every man must draw on, spend his labor on, in order to make anything—anything whatsoever that he can consider is his property.

"Now, then, here's our proposition: the right—the *right* to own land belongs to all mankind. Always has. Always will. Suppose you say it don't. Well, then it does or else it doesn't. That's clear. One or the other, sure! Say it does, you agree with me. Say it doesn't, say it ought to belong to some and not to others. Well, then, if that's so, some people have a better right to live than you have. That's all! And that isn't square.

"One way, then, we say, to bluff the devil of idleness and waste, and make our kingdom of heaven on earth ourselves right here and now, is to see to it that no man who has the gumption to make anything is estopped from doing it by a man who doesn't want to make anything. The man who does want to can afford to pay the public for all the land requisite to what he means to produce. The public can't afford to let the man who doesn't want to make anything hold the land as his in idleness against the man who does. Just this one little foundation principle worked out, we say, would change the face of the earth."

The battering drum and tooting horn of a band of Salvationists advance in the long walk where once the Boston boys of the Revolution insisted on their right to slide down hill despite the Red Coats of the British Army of Occupation. As the rough chant of this modern army of the Lord comes closer, it blurs the single-taxer's crisp flow of words, and rises loud above the rumble of the cars in the Subway, but not above the shuffling sound of the passers-by—the flowing stream weaving incessantly along the network of the intersecting paths of the Common, a many-colored pattern of city life, embroidered against the background of trees and grass in a living tapestry that shakes and shifts with every passing wind of human interest.

Some of the Italian mothers from the North End, decked out in their best gay kerchiefs that the sunlight loves, sitting in the grass with their pretty dark-browed children, catch up their dirty darlings, as the music comes along, and run to gape at the straggling processional of Salvation lads and lassies in red-banded bonnets and caps. Others only roll their gleaming eyes in its direction, while they nudge their swarthy husbands sprawling on the ground beside them to look at a fairy ring

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of tiny toddlers playing near by. Then they all glance at one another and laugh to see their youngsters turn the rough, somber rhythm of the Gospel Hymn into the unexpected boon of a dancing tune to caper by. They catch up their tiny red and blue petticoats at the side and daintily curtsey and tiptoe.

The sunny side of paganism unobtrusively contributes, thus, through these gay little personages from southern Europe, its lightsome quota toward the medley of contrary gospels preached unto the people on this modern New England Sunday in Boston Common.

Suddenly one of the dancing children breaks off and makes a wild rush across the grass. The rest follow chase in joyous abandonment.

The reverberations of the Salvationist trumpet and the shrill, tingling notes of the women's voices pale away. The fainter-growing waves of tone seem to rise and lose themselves like puffs of smoke dissolving thinly in the vastness of the upper air, where the true Sunday quiet is solemnly maintained—the Sunday quiet of the olden time in the country round about a primitive church set down amid plowed fields and green meadows.

Now you can hear again in the Common the whispering talk of the leaves above you, the splashing laugh of the fountain in the Frog Pond, the barking of the happy dogs who scamper away after a dip, delighting in the screams of applause they get from the children, and shaking their coats loose of a thousand wide-circling showery drops till they look like fountains themselves. And ever asserts itself below all other occasional sounds that steady noise which is the human basis beneath all of them—the perpetual gadding to and fro of the people's feet everywhere across the narrower paths and the main diagonals of the Common, up and down the broad malls between the rows of Gothic arched elms.

From the corner there, near the Charles Street Gate, a new voice now rises. A woman's voice it is this time, fluent, unstrained, with volumes of capacity to make itself heard easily, yet thrilling inwardly, as it were, with intense emotional fervor.

"Friends, shall we believe in evil? Shall we believe that some of us are and of right ought to be forever dwarfed in mind and body, unhealthy, ill fed, dirty, empty-headed, brutal, and vicious? Is there a devil, as pious men used to preach, that causes them to be so? Or are we ourselves the devils to think so?

"Yes! To believe in evil *is* evil—the only evil man has to fear! To believe in good is to bring it about.

"How? By making us act confidently toward bettering conditions and opening opportunities of development for *all* men. We have become scientific enough to know that life adapts itself to its environment. We propose now to adapt the environment to life, confident that it will modify and develop the starved and latent sides of human nature. The mere aim and effort to do this will have an effect within us to start with, and tend to put us in harmony with a more humane humanity.

"Why should we wait till we see that a man or a woman is a beggar before we know that it is blessed to give? Why not forestall alms by the work, the health, the training for work, and the profit from work that would be alms in season—that is to say, justice?

"Why should we wait till the beggar has given birth to a degenerate, an imbecile, an incurable, or a criminal, before we act upon the conclusion we are then forced to act upon—that society is bound to look out for all its children or else suffer from them? Why not forestall the asylums, hospitals, and prisons, the desperate drugs we use too late to cure our social diseases, by the sociological hygiene that may prevent them? Whatever education, care, and healthy living has been found good for favored sons is the regimen to try on outcast human nature.

"Why should the 'community of interest' idea apply merely to steel, and only have a chance to show its worth within a Morgan-Rockefeller syndicate?

"We have taken the first steps toward a more humane humanity if we honestly want all men to be enabled by physical well-being, education, and opportunity to lead really human lives—if we want the day-laborer and the college professor alike freed from the dogging dread of a to-morrow without wages, the responsible merchant freed from his nightmare of financial disaster and dishonor, the multi-

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millionaire freed from the ghastly necessity to make financial wrecks of others, from the inhumanity to man benumbing him until his helpless soul is caught and flattened out between the cogs of counting-machine materialism.

"If we do want such real reform as that, we are sure to find next that bettering the world merely by self-interest is out of date.

"When you can't separate yourself in a city like this, in work, in life, from others; when you can't stay unaffected at every turn by others—by their smells, their grip-bacillus, their crime, their crying baby—you may as well conclude that you can no longer put your trust in the inadequate rusty old narrow-gauge tool of competitive self-interest. You can do it less and less every hour. The uttermost corners of the earth, and all the Boxers thereof, are here with us, one with us more and more henceforth. That is what steam and electricity and the printing-press mean. The touch of human knowledge has made the whole world kin. That being so, the only fit tool of individual welfare is, not self-interest, but conjoint interest.

"The trouble with mere self-interest, however intelligent, is that it simply can't be intelligent enough to meet the universal interests involved in public welfare. It is not broad enough to understand the difficulties peculiar to each soul.

"Say, to begin with, that the difficulties each one has to contend against are those of outward circumstance only, in getting what he needs for life and health and social activity—for the work it is fittest for him and all of us that he should do. Who does not know that such external difficulties can so handicap a man's power, so prison up his will within the limits of a single course of action, that it is as if solid stone walls were built all around him.

"None of us can win his way through a stone wall without first acknowledging that the wall is there.

"If we are enlightened, we don't beat our heads against it when we want to go through, or pray for an angel to descend and deliver us. *We take down the wall.*

"And if not one of us but all of us are hemmed about, each in his own peculiar fashion, by walls and obstacles, we should not, if we are socially enlightened, understanding how the interests and welfare of all mankind are knit together—we should not, I say, unless we are socially stupid, leave every one to pick away alone by main strength at the stones and mortar ahead of himself. That is the dangerous competitive method of every man for himself and the de'il take the hindmost—the method precisely adapted to topple the whole wall on top of us and crush us like a mass of warring worms—the method proven inadequate time and time again in history to insure the safety even of the one or two stronger ones who do manage to make a break here and there to get through.

"No! we should combine the strength of muscle of some, the sleight of hand of others, the cunning in device of still others, the gift to cheer and inspire and foresee of others still, uniting thus all ways and means of brain and brawn for the common interest, to the end that every one may have the possible chance to go at will on his own road to advancement, despite the stone wall of difficult environment.

"We have passed through the phase of human life when we were content to put up with being baffled in this world in the hope of being blessed in a world to come. We don't pray for an angel now, nor do we butt our bloody heads against the wall. We know something of the nature of walls, of environment and conditions of success, now.

"We know something of human nature, too. Knowledge of human unity forbids self-interest in any old sense of the phrase. It makes *public* interest—conjoint interest—the only adequate tool of *individual* welfare.

"The knowledge of the diversity in human nature persuades us, equally, that on a mutual and not a competitive interest must future progress be based. It is just because all men and all races of men have various ability and different outlooks, that no race and no personality can well displace any other, and that the development of the peculiar quality and the various degrees and kinds of ability in each can most wisely contribute towards the welfare of all.

"I declare to you that the hour is ripe for the welding together of all self-interests in one common motive force, that can

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widen beyond all reckoning the scope and value of every individual life.

"A happier earth, a kindlier, abler world of men, is not a dream in the air at the mercy of a supernatural power, but a calculable adjustment of actual facts and natural forces, possible under our joint control, within our joint responsibility."

As the speaker's closing words fell glowingly upon the group of hearers who had persisted in listening, finally composing a steady nucleus from whose outer rim the restless ones had gradually been shed, there was an outburst of clapping hands.

In the midst of the applause a twanging but gentle and measured voice took up the same theme in an easy, genial way.

"We are not so far off, my friends, as you might think from this disinterested co-operative method in social life which the speaker has just been so eloquently showing you the need of.

"We've got right here in Boston, to-day, two institutions run on this universal conjoint-interest principle. Quite enough to give us a taste of it. They may not be perfect. But they can't be said to be mere experiments. They are pretty generally acknowledged successful facts of public utility. And they illustrate, I guess, this principle of broadly intelligent public interest versus that old-fogy, disjointed, unintelligent self-interest some folks set store by. They call this an impossible socialistic principle. 'Tain't impossible at all. Those two institutions prove it to any practical man.

"I suppose you think it's time I mentioned 'em. Well! I mean the Post Office and our Boston Public Library. And I'll put up our City Hall as a fair sample of the opposite style of doing things. There everybody's for himself, or for the Boss that 'll do something substantial for him. Things that are equal to the same thing are usually equal to each other.

"There you have the partisan idea. Bless you! they don't serve the public at the City Hall. The public serves them. Whereas at the Post-Office and the Library it's the business of the people there to serve the public. And it serves them to do so, too.

"When I go to the City Hall to look up something, nobody there can ever tell me where to find it. It's 'I don't know' here and 'I don't know' there. 'Perhaps Mr. So-and-So can tell you.' And when I get hold of Mr. So-and-So he doesn't know, but he thinks that Mr. This-and-That used to know. I discover they're all gone into office on the isolated, self-interest tack.

"The only fault I guess I have to find with the Post-Office is the degree of City Hall partisanship that gets mixed up there now and then with the public interest idea.

"When I go out to our Library, I get what I want from capable persons trained to serve the public impartially. They are selected with that aim in view. Altogether the Library's a case of intelligent public interest widely applied, whose good fruits Boston proves every day in the growing culture of all her citizens. So I claim the Library as about as good a test specimen as you need see of this right sort of method in social organization.

"What's to hinder broadening out along that line?

"I believe we could afford to leave the Future of Society to that method with considerable confidence."

It was growing shadowy under the trees on the Common. The many noises of its crowded occupation of the day were hushing steadily, and with the dispersion of the lingering Socialist coterie Earth claimed the Common as her own again for the mystical twilight hour, while Man, half alien as he is, after all, needing to renew himself by more roundabout artificial processes than Earth requires, went home to supper.

Only an occasional passer-by threaded his way along the darkened walks, and lonely footsteps echoed loud, from time to time, on the pavement of the streets outside the Common.

In a little while the evening incursions would take place as usual, and Boston's heart be again alive and throbbing with her people.

Now it drew its long, restful breath in soothing quiet.

The evening sky had passed from its far-off golden prophecy to a serene and delicate dreaming. The large, all-reconciling mind of Nature seemed to be brooding contentedly over the contrary gospels her restless Man-Child had been declaiming in his Sunday mood. Her Over-Mind

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seemed ready to accept them all and find them all but grades in the ladder of high ardors by which he climbs at different stages of his growth into the ever-renewing presence of the good which is his God and Hers.

The American Sabbath

By J. R. Howard

MUCH mental inquietude would be spared to many good people if they could change their points of view. The old-time idea that a thing is "true because it is in the Bible" may be bettered by its converse, that the thing is "in the Bible because it is true." The Sabbath is a matter in point.

The Sabbatarian, whether Jewish or Christian, has found his sanction for observance of the day chiefly in the Mosaic law. Yet, even granting the Mosaic authorship of that, neither the law nor Moses instituted the Sabbath. The very Decalogue itself but refers to the day as one already distinct, and calls upon the people to "*Remember* the Sabbath day, and keep it holy"—separate, apart. But the day was not even a Hebrew institution. A thousand years before Abraham (the first Hebrew *emigrant*—"the man from beyond" the great river), Sabbatu, the rest-day, is found specified in the priestly calendars for cessation from all labor and the observance of religious services among the Chaldeans. Their chief deity was the moon-god, and the four changes of face every twenty-eight days gave a natural division of each lunar month into weeks, the seventh day of which, as completing a phase of change, was set apart for honor to the god. No labor, no fires, no horses; but even the king was to don his white robes and ascend on foot to the temple.

How much earlier than these star-students the wholesome institution of a seventh day of rest was discovered by man and ordained by law has not been ascertained. But the more primitive the people, the more surely do we find social regulations in the hands of the religious leaders, and the mysterious sanctions of divine authority invoked to enforce salutary restraints upon the disorderly or the thoughtless.

No one supposes that the great Hebrew law-giver first discovered the danger in men's taking or wishing to take the lives, or wives, or property of other men; but he codified the experience of mankind in his terse "Ten Words," in such fashion that the shallowest mind cannot fail to receive and hold it. So with the rest-day. It was ancient and known; he bade them remember it, and keep it by itself. Its value has always been recognized by the thoughtful. Among the Jews—as very likely among the Chaldeans before and certainly the Christians after them—holding a religious sanction, it grew into an end instead of a means, and became oppressive. Its observance as a mere ritual evoked the scorn of the prophets; and the greatest of all prophets, despising the formalisms of the Pharisees, pierced to the heart of the matter, and declared "The Sabbath was made for man, not man for the Sabbath." What the devout Jew understood by keeping the day "holy" may be judged by the passage in Nehemiah, where, after the people had heard the Law read to them, and had broken down in penitential tears, Nehemiah and Ezra "said to all the people, This day is holy unto Jehovah your God: mourn not nor weep. . . . Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto Jehovah. Neither be ye sorry; for in the joy of Jehovah is your strength." No buying or selling; no labor of field or shop; but rest, instruction in righteousness, kindness to the poor, and joyous social recreation: this was the Sabbath. And it was in much this fashion that Jesus observed it: the temple or the synagogue or the open fields, as occasion served; words of spiritual instruction; deeds of mercy; and a genial "sitting at meat," and enjoyment among his friends.

"What would Jesus do?" seems a simple and complete test for a Christian's use in judging for his own conduct; yet it is by no means of easy application.

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We know what Jesus did do on the Sabbath day in that comparatively rude and primitive time, but what he would do in America, amid our complex civilization, is a very different question. The one thing that all the Hebrew prophets insisted on was *no labor;* but to-day a dweller in one of our great cities may find it difficult to seek the synagogue or congregation in the morning for instruction in righteousness, and will find it almost impossible to get to the open fields for recreative rest without utilizing some other man's labor on car or boat. This will illustrate a long train of similar perplexities. If those who do such labor on the rest-day are enabled to secure their own seventh portion of time on some other day, perhaps the law is essentially fulfilled, but the problems, to a conscientious person, are many.

The conclusion of the whole matter must be that this Sabbath question is to be regarded and settled not necessarily by the facts in the life of Jesus, but by the application of his spirit to our own circumstances. His example of morning instruction and afternoon recreation seems eminently reasonable and in the spirit of the meaning of the day, whether regarded from a sanitary or a religious point of view. Indeed, the two view-points should be one. But, in following this, each one should see to it that his own liberty be not an offense to other men's consciences, or his own conscience to their liberty. To compel others to do unnecessary labor for our rest or recreation; to disturb others in the pursuit of their own needs of quiet meditation or of mental rest through bodily activity; to insist that all other people shall, in this matter, "follow the devices and desires of *our* own hearts"—none of these courses is either American or Christian. The "American Sabbath" is becoming as much of a medley as the American population; and that seems an irresistible change. But both law and public sentiment should steadily enforce public quiet on Sunday, permitting no noisy gatherings or games in public places or in private premises where they may interfere with the rights of individuals to a peaceable day of rest, however spent; and beyond that (which includes the regulation of such buying and selling as pertains to that public quiet), neither worldly nor religious wisdom calls for interference.

Unquestionably, not only Christian parents but intelligent parents should train their children to observe this universally beneficent rest-day, both for spiritual and physical refreshment. It is a duty because it is a privilege; and the young should be brought up in a knowledge of its sweet restfulness in this work-a-day world. But to make of it what Jesus called a "burden grievous to be borne," as the Pharisees did and as the Puritans did after them, is only to provoke such an extreme reaction as England saw under Charles the Second, tending to frivolity, and folly, and even vice. Let every man be fully persuaded in his own mind, and then follow his own conscience—with due regard to the rights of others. And for guidance amid the perplexities of modern life, let him study, not commentaries, or even civil laws, but the sane counsels and the reasonable, humane conduct of Jesus.

Life

By Robert Haven Schauffler

Life is a cordial rich and rare,
  Distilled within a sky-blue cup,
With just enough of bitter there
To season it; but quaff with care,
  Nor stir the dregs of passion up!

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Two Views of Church Problems[1]

AN instructive contrast between former and present views of Christian institutions is presented in the two books named below. It is the more instructive because the writers, each a leader in his own denomination, the one an Anglican, the other a Baptist, are each reckoned among the progressives, and show a remarkable concord in certain points, while in other points the one advances to broader ground, and the other lingers in the narrower and traditional position.

Dean Fremantle, of Ripon, England, and Dr. Boardman, of Philadelphia, have reached a rare unity on the vexed question between the advocates of liturgical and free prayer. A combination of the two they each regard as desirable—a position most commendable, but as unusual for a Baptist as for an Anglican. The Churchman and the Independent further agree that no one form of church organization is prescriptive and unalterable. They unite also in urging the readjustment of ancient creeds to modern needs and modes of thought. But beyond these points of concord they part company. They are each concerned with the Church and its institutions as a modern problem. But in this Dr. Boardman takes the traditional individualistic line of thought, while Dean Fremantle exhibits the modern socializing tendency.

The visible Church, as distinct from the ideal, of which Dr. Boardman exhibits a sublime conception, is in his view concerned with the maintenance of its ordinances and deeds of beneficence—such deeds as those of its missionaries abroad and its charities at home. He does not ignore "the outside saints;" he honors them as "incipient Christians," yet reckons them as outsiders still. Dean Fremantle includes them. He regards it as perpetuating narrowness and disunion to limit the church-idea to a body defined by ordinances of worship. He defines the Church as consisting of all who are engaged in the practical establishment of Christian righteousness. "Christ's Church is simply human society transformed by the Spirit of God."

A similar difference appears in the two views taken of worship. Dr. Boardman, indeed, sums up in saying, "After all, daily life is the true worship," but he holds so firmly to a formal conception that even preaching, with the inward homage to divine truth and duty which it involves, is to him "not, strictly speaking, a part of worship." Dean Fremantle emphasizes rather "the universal priesthood," practically ignored though nominally asserted by Protestants; the needful activities of human life are also spiritual functions, as much as those to which the churchly phrase, "divine service," is usually limited. Till this is duly recognized, he adds, "our so-called churches are but half churches, devoid of at least one essential element of vitality." A similar breadth of definition is given to the "ministry," as including all secular callings that promote the common good. Jesus' parable of the good shepherd and the hireling includes other guardians of society besides those who are called pastors. Dr. Boardman does not go so far; he amplifies the ministry only by the addition of church officers, deaconesses, and lay missionaries.

In treating of the Sacraments the same divergences appear. Dr. Boardman, indeed, while strongly holding that only immersion is genuine baptism, as strongly protests against the close communion, and nobly urges his Baptist brethren to yield it as an *eirenicon* in the interest of Christian union. But he limits his view of both sacraments to considerations of ritual correctness in a matter of individual duty and right. Dean Fremantle, quite remarkably for a leader in a body where the sacramentarian interest is so pronounced, is even thankful that the Friends have discarded sacraments, for the testimony thus given that "the body of believers has complete power over the outward form." He protests against individualistic abuse of the sacraments by a selfish piety. He is concerned for their value as "federal acts," ministrant to social progress, "to strengthen the relations

[1] *Christian Ordinances and Social Progress: Being the William Belden Noble Lectures for 1900.* By the Hon. and Very Rev. William Henry Fremantle, D.D. Houghton, Mifflin & Co., Boston. $1.50.
The Church. By George Dana Boardman, D.D., LL.D. Charles Scribner's Sons, New York.

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and hallow the bonds by which men are united together and to Christ, "the great inspirer of social reform."

The same contrast between the individual and the social interest appears in the question of the creeds. Dr. Boardman would readjust them to the new learning; he would reclaim from invidious uses "such noble words as 'rationalism' and 'criticism,'" but seems to look no further than the satisfaction of intelligent minds separately. Dean Fremantle would have them framed, or changed, or interpreted, "with a view to the furtherance of a brotherhood of Christian righteousness;" the doctrine of election, for instance, being so modified as to teach the selection of some for the service and benefit of all.

The strength of Dean Fremantle's positions is in the fact that, as he says, "The Kingdom of God means not primarily ordinances and secondarily righteousness, but primarily Christian righteousness, which is the same thing as social progress, and then, as a secondary thing, religious ordinances directed to this end." While Dr. Boardman would not dissent from this statement, his whole treatment of the modern problems of the Church gravitates toward the older conception of an absolute rather than relative value of the Church system. The sectarianism which originally grew out of that conception is not likely to be much abated by the interchange of views between representative thinkers, which he recommends for its cure. Rather, as Dean Fremantle says, nothing is so unifying as a common work for the building up of a righteous society.

In view of the failure of the modern Church—which both of these writers confess—to hold the allegiance of many who cherish noble social ideals, nothing seems of greater concern, both social and religious, than the practical identification, which Dean Fremantle urges, of religious interest with the cause of social progress in righteousness. Only as the Church is fulfilling her social mission can she recover her lost unity, and abate the skepticism which assails religion when presented in socially unserviceable forms.

The Art of War[1]

PROFESSOR Hans Delbrück has placed the reading world once more under obligations by publishing the first installment of a book the preparation of which has been occupying him for the past twenty-five years—a history of the art of war in all times in its relations to political history. The first volume deals with the Greeks and Romans, and is likely to afford surprise to those whose knowledge of the ancients is limited to tradition and fable. For the first time we are here afforded a critical analysis of the campaigns conducted in days when fable took the place of census. We shall discover with some amazement that when the Greeks met the Persians, the Greeks and not the Persians were in numerical majority. But the book speaks for itself. The attention of American scholars should be drawn to the fact that the work is now on the market. Some one of them ought to undertake the duty of translating it for the benefit of those who do not read German.

Professor Delbrück is still a young man. He was one of the notable figures at the recent Geographical Congress in Berlin, and a random guess would have made him forty years old. According to the official record, however, he is a trifle over fifty. It was no doubt his soldier life in the Franco-German war which drew his mind to the military side of history, for, though best known as a writer and thinker on political questions, some of his most notable works have been characterized by military studies so well done that even professional soldiers are satisfied with the result. For instance, his life of the Field-Marshal Gneisenau is a masterpiece of condensed military biography, while at the same time it sustains the human interest of the average reader. Professor Delbrück is most widely known, however, through his world-famous review, the "Preussische Jahrbücher," in which the political tendencies of the time are discussed with scholarly profundity combined

[1] *Geschichte der Kriegskunst im Rahmen der Politischen Geschichte.* Von Hans Delbrück. Erster Theil. *Das Alterthum.* Berlin, 1900. Georg Stilke. 8vo.

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with much tact. Yet it seems only yesterday that the name of Professor Delbrück was running through the press as another victim of the law sustaining *lese majesté* in Germany. With righteous indignation the distinguished scholar had protested against the Government measures which had been adopted for the alleged Germanization of the Danish, or possibly the Polish, provinces. At any rate, he was breaking a lance in the cause of truth—an occupation carried on with considerable risk in a country where truth is inspected by the police to see if it bears an official stamp. The fact that such a man can be in danger of prison for an indiscreet political utterance shows that in Germany an editor's task requires more than mere information in order to be successful. For we must remember that this gentleman is not merely a regularly appointed Professor of the University—he has sat in Parliament on the Conservative side, he has been intrusted with the education of a royal prince (brother of the present Emperor); more than that, he has worn the uniform of the Prussian officer.

It remains only to add that in the whirl of political passion that has carried with it the judgment of men even in high positions, Professor Delbrück has been one of the Germans who have not joined in the chorus of indiscriminate abuse against all things English and American. Not that he has approved of us in the last two wars—on the contrary, the "Preussische Jahrbücher" has been frankly opposed to much that has been done by our two governments. But in passing judgment Professor Delbrück always speaks with judicial calmness, and discusses as a man of science, not as a politician.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

An Odd Jewel: A Postnuptial Tale of a World-Wide Passion. By Warren M. Macleod. The Abbey Press, New York. 4¾×7½ in. 59 pages. 50c.

This is a love story of the intense type. A man loves a woman with a love which no seeming fickleness or weakness on her part can kill. A mystic tie seems to bind one life to the other, so that the bride fails to marry her lover's rival even at the altar. A similar occult cause compels the lover to save his rival's life at a critical moment. The whole story is a succession of strange episodes, and may interest readers who enjoy things mysterious rather than tangible.

Conchita's Angels and Other Stories. By Agnes Camplejohn Pritchard. The Abbey Press, New York. 5¼×8 in. 216 pages. $1.

A volume of four short stories of varying merit. The one which gives title, Conchita's Angels, is a pathetic little story of the late Cuban war, dramatically and touchingly told. Some of the others show clever conversational touches.

Corsair King (The). By Maurus Jókai. Translated by Mary F. Safford. L. C. Page & Co., Boston. 4½×7 in. 191 pages. $1.25.

The lovers of such Jókai novels as "The Poor Plutocrats" and "Manasseh" will lay down "The Corsair King" with a feeling that injustice has been done them. This two-penny-halfpenny tale is evidently an affair of the great Hungarian's earlier years. It was never really necessary for such a genius to desert Hungary for the Far West and for the Spanish Main, but in those years he seemed to find it desirable. His buccaneer adventures are certainly stirring enough.

Did She Fail? By Anna Fielding. The Abbey Press, New York. 5×8 in. 130 pages. 50c.

A story of a young singer who goes to Italy to cultivate a somewhat exceptional voice. Unprotected and ignorant of the world, she makes many social mistakes and gets herself talked about in a most unenviable fashion. A succession of untoward circumstances causes her to give up her intended career. She visits in England acquaintances made in Italy, and marries a worthy young Englishman. There are scenes in the story which would be of benefit to young women setting out alone on a career.

Discovery of the Old Northwest and its Settlement by the French (The). By James Baldwin. Illustrated. The American Book Co., New York. 5×7½ in. 272 pages. 60c.

The discovery and colonization of the "Old Northwest," that section of our country lying east of the Rockies and bounded by the Mississippi and the Ohio Rivers and the Great Lakes, is a history not known as it should be, and yet it is as interesting, as varied, and as important as the history of any other portion of our country. Of course, most students have read the splendid accounts written by Parkman, and some have read the scholarly volumes of Justin Winsor. For general readers, however, the works of Parkman and Winsor are rather too voluminous. The present little volume, therefore, supplies a

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lack. Its text is compact, and yet full of color and movement. The author has wisely not attempted a complete history of the Northwest, but rather a connected series of sketches.

Francis Letters (The). By Sir Philip Francis and Other Members of the Family. Edited by Beata Francis and Eliza Keary. With Portraits. E. P. Dutton & Co., New York. In 2 vols. 5½×8½ in. $7.50.

These finely printed and bound volumes present the rather unimportant Junius controversy in its latest form. Before the present publication the latest book on this subject was by Mr. H. R. Francis, the "Junius Revealed," and, reviewing that work, Professor Goldwin Smith wrote: "England has hitherto had a mystery in Junius. She will enjoy it no more, for there can be no longer any shadow of doubt that the letters were written by Sir Philip Francis." The just published volumes contain the letters of Philip Francis, and are accompanied by a number of exceedingly interesting portraits. The author's design is evidently not to exploit Sir Philip in his public or any other capacity, but rather to give a picture of many different personalities, so that some image of the society of the latter half of the eighteenth century may be afforded. The work is thus doubly interesting to the student of history.

French and English Dictionary (A); With Indication of Pronunciation, Etymologies, and Dates of Earliest Appearance of French Words in the Language. By Hjalmar Edgren, Ph.D., and Percy B. Burnet, A.M. Henry Holt & Co., New York. 5½×8½ in. 1,252 pages. $2.50.

This newly issued French and English Dictionary has as its distinguished merit a particularly clear exposition of the etymological kinship of words as well as their pronunciation, a feature sure to be appreciated by all serious students.

Great Epic of India (The): Its Character and Origin. By E. Washburn Hopkins, M.A., Ph.D. Charles Scribner's Sons, New York. 6×9 in. 485 pages. $4.

The Yale Bicentennial Publications, twenty-nine volumes in all, of which the present volume is one of the first to appear, "are intended to illustrate the function of the University in the discovery and orderly arrangement of knowledge," and to be "a partial indication of the character of the studies in which the University teachers are engaged." Professor Hopkins's work on the Mahābhārata, the great epic of India, is for specialists in Sanskrit, as an introduction to an analysis of the poem which has yet to be fully made. As a literary product the poem is a *potpourri*, which may be assigned in general to the second century B.C., though not complete in its present form till five or six centuries later. The historical germ of an exuberant poetic development seems to be a legend of an ancient polyandrous tribe.

Great War Treck (The): With the British Army on the Veldt. By James Barnes. D. Appleton & Co., New York. 5×7½ in. 372 pages. $1.50.

One picks up this book, glances at the first lines of the text, turns the first page, thinks he will just see if it reads as it did in the columns of The Outlook, turns another page, and another and another, and finally finds that he has turned all the pages, that he has reached the book's end, and that he is sorry there is no more. The three prominent qualities of the book are vividness, vivacity, virility. Mr. Barnes's writing is full of color, as every reader must know who followed in The Outlook his graphic descriptions of the war in South Africa, but his accounts of persons have a touch-and-go and a movement quite beyond the corresponding characteristic of other writers. Take his description, for instance, of Lord "Bobs": "Manner he has none; he has the glamour of absolute self-forgetfulness that marks the truly great. He was just what he was. I wondered if he were ever different. When you looked at him you trusted him, but when he spoke you loved him. . . . Lord Methuen was a General, and keenly felt the position; Lord Roberts was a Field-Marshal, and never felt it at all." There have been many accounts, and most of them excellent, of the Boer war, but there has been no description in which the personality of the writer is stronger or more subtly pervasive than it is in the present volume. One instinctively feels that this is the writing of a manly man. To be sure, there is something of the ego in it, but not the faintest touch of the obtrusive ego. After all, as the author himself says, one cannot tell a personal story without being personal. We would add that, in our opinion, the more of himself Mr. Barnes puts into his work the better.

Heart and Soul. By Henrietta Dana Skinner. Harper & Bros., New York. 5×7½ in. 308 pages. $1.50.

A truly interesting and spirited story. The early settlement and subsequent events in the history of Detroit challenge in interest those of any other spot in the Union, and are as yet unhackneyed in fiction. The enterprise and daring exploits of the early French settlers, the encroachments of newer British subjects from the Canadian borders, and the intermarriages of the latter with the former, are all touched in this story. An old Frenchman of Irish extraction, whose ancestor fled to France when all he owned had been confiscated by Cromwell, and the former's grandson are the chief *dramatis personæ*. The old man sends the youth, the apple of his eye, to fight for the Union. These two men, the outcome of old-time chivalry and ideals no longer in vogue, are charmingly contrasted by others who effect their lives and interests. The legends, local coloring, and all make one of the most charming of romances. It introduces us to people who make us feel better for having met them.

International Handbooks to the New Testament. III. Epistles to the Hebrews, Colossians, Ephesians, etc. By Orello Cone, D.D. G. P. Putnam's Sons, New York. 5½×8¼ in. 392 pages. $2.

That there is no sectarianism in conscientious scholarship appears in the close, if not entire, accord in regard to the authorship and date of the Epistles included in this volume between Dr. Cone, of the Universalist Theological School at Canton, and the late Dr. Gould, of the Episcopal Divinity School in Philadelphia, in his "Biblical Theology of the New

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Testament." The method followed in the present commentary and the series it belongs to is to fix attention mainly on passages of special interest in a doctrinal or practical point of view. The best scholarship has been devoted to the preparation of these volumes with an aim to meet the wants of the average student, and to meet them thoroughly.

Katherine Day. By Anna Fuller. G. P. Putnam's Sons, New York. 5×7¾ in. $1.50.

A very interesting story of New England life, without the semi-morbid trimming which some writers feel it incumbent to attach to that portion of our country. The story opens with the childhood of the heroine and several of her relatives and lifelong friends, and follows them well into their respective careers. In this manner we obtain an insight into how one life is affected by others, and how strong natures are at times made subservient to the whims of the weaker. The story is strong and wholesome; the things we approve of in life triumph.

Land of Cockayne (The). By Matilde Serao. Harper & Bros., New York. 5×7¾ in. 369 pages. $1.50.

"The Land of Cockayne" is not one of Signora Scarfoglio's most characteristic books; those are rather "Cuore Enfermo," and "Fantasia." Her yacht is called by the latter name, and the book probably realizes to the talented author, as it does to many of her readers, more of her peculiar genius than do any other of her works. Her later novels, however, are indisputably healthier in tone than those earlier books, oversaturated, as they seemed, with naturalism. The Matilde Serao idea of naturalism is that it is the offspring of materialism—the artistic expression of it, so to speak. "Science, or rather the abuse of science," she says, "has so far prostrated imagination and even art as to have made it her handmaid." Materialism, however, has now driven the Italian novelist to take refuge in a kind of mysticism in which we like to discern the reawakening of a dormant faith. The influence of her long life as a journalist, and the influence of her husband, Signor Scarfoglio (editor of the "Mattino" at Naples), is evident in the present volume, which is a study of present social conditions in the Neapolitan capital, dealing especially with the lottery and with the pernicious effect of such an institution upon the people. As a picture of Italian life in the south, the "Land of Cockayne" is graphic: the plot is well sustained and highly dramatic, and some of the characters are extremely interesting. In the publisher's notice of this book we are informed that many critics accord to its author a higher place in modern Italian literature than they do to Gabriele d'Annunzio. We should hope so!

Life in Poetry: Law in Taste. Two Series of Lectures Delivered in Oxford 1895-1900. By William John Courthope, C.B., M.A. The Macmillan Co., New York. 5½×9 in. 452 pages. $4.

Reserved for later notice.

Life of Jesus (The). From and Including the Accusation until the Alleged Resurrection, with an Account of the Cross, Crown of Thorns, Etc. By Moses A. Dropsie. Billstein & Son, Philadelphia. 6½×11 in. 28 pages. Paper bound.

The author seems to have written in the interest of Judaism. His limitations appear, for instance, in his taking Jesus literally in the remark to the disciples that the time had come to provide swords, and drawing the conclusion that Jesus had determined to resist arrest by force.

Longmans' Pictorial Geographical Readers. Book I. Longmans, Green & Co., New York. 4¾×7½ in. 160 pages. 36c.

This is the first volume of a series to be commended to all parents and teachers. The text is exactly adapted to the youngest hearers and readers, and the illustrations really illustrate the text, they are not placed there for mere ornament.

Marcus Whitman and the Early Days of Oregon. By William A. Mowry, Ph.D. Illustrated. Silver, Burdett & Co., New York. 5½×8½ in. 341 pages. $1.50.

Not only Oregonian readers in particular, but all students of the progress of education and of civilization in this country, will welcome this carefully written volume. The chief interest in Dr. Whitman's life is concerned with two phases, first, with his horseback ride across the continent in the winter of 1842–43, and second, in the awful massacre by the Indians in which this devoted missionary, his wife, and others were cruelly murdered. This biography is a distinct help toward the better understanding of our country's history; and it will be also a valuable book of reference to all students in the various domains which the martyr's noble life touched.

Octavia: The Octoroon. By J. F. Lee, M.D. The Abbey Press, New York. 5×7½ in. 115 pages. 50c.

A story which deals with the old relation between blacks and whites in the South. The heroine, a beauty of the highest order, is the child of a quadroon mother and her master. The father does all possible for his child, and gives her a superior education at an Eastern university. She fares better than most of her kind, and marries a worthy white man. The story reads like a personal record, with little or no creative charm.

Our Near Neighbor, the Mosquito. By A. B. Rich. Illustrated. The Abbey Press, New York. 5×8 in. 58 pages. 50c.

Under this friendly title Mr. Rich tells of a neighbor whose distance is preferred to her nearness—*her*, since it is Madam Mosquito who buzzes and bites. This account will certainly give added interest to one's next encounter with the tiny creature, the photograph of whose brain, the author thinks, if it cannot make us love her more, may cause us to "hate her less."

Perilous Path (A). By Kate Davis. The Abbey Press, New York. 5¼×8 in. 161 pages. 50c.

This story is cleverly told; there is no dearth of dramatic incidents and lively conversation; but the plot is one generally tabooed. The story turns upon a trusting wife so sure of her husband's love that she is impervious to suspicion. The husband, on the other hand, actually commits himself to his wife's girl friend who is their guest. The latter is no less shocked at his confession than at the discovery of her own feelings towards him. The

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girl's high-minded rectitude saves both, though she cannot help idealizing as sacred the affinity which she believes exists between them. This goes on till she finds him one day making love to his wife's maid. The revulsion is terrible; the girl's sense of personal humiliation complete. The latter part of the story is spoiled by the ruse resorted to by the wife's friend in her effort to open the man's eyes. The entrance of a confessional and simulation of a priest in order to hear a penitent condemn herself are melodramatic, absurd, and betray the writer's ignorance of Catholic customs.

Poetical Works. By Louis M. Elshemus. First Series. The Abbey Press, New York. 5×8 in. 500 pages. $2.

This volume reminds us of Macaulay. Not, however, of the "Lays of Ancient Rome," but of the essay on "Mr. Robert Montgomery's Poems." Mr. Elshemus's poems deserve just such a hand as Macaulay's, *pour encourager les autres*. No aspiring but unripe genius need now despair of being handsomely introduced in print to a long-suffering and still credulous world, when enterprising publishers unload on the market such "poetry" as this:

> A kiss dear wife! Ah sweet the kiss to girl
> Who is the light to matrimony's halls,
> Who leads me to the dales of fatherhood.

It is no injustice to the author to select this passage of his amatory verse, since there are others much less proper to be read in families. A specimen of more serious type occurs in the Prologue to certain "Fables of Humanity," which opens thus:

> 'Tis God's loud voice majestic rolling
> Over all the earth's great ages—
> It spumeth to the skies—and there discloses
> All the wrong within the Bible's pages!

Primary History of the United States. By John Bach McMaster. Illustrated. The American Book Co., New York. 5½×7½ in. 254 pages. 60c.

This is the book for which many parents and teachers have been waiting. Professor McMaster's high reputation as a historian, and the success of his school history of the United States, are sufficient guarantees of the worth of the present volume. The author has wisely left unnoticed such questions as are beyond the understanding of the children, yet at the same time his book is well prepared and leaves nothing untouched of real importance in the elementary study of our country's history. The illustrations call for special commendation; they are historically authentic, and are therefore valuable in comparison with imaginary views.

Principles of Morality and the Departments of the Moral Life. By Wilhelm Wundt. Translated by Margaret Floy Washburn, Ph.D. The Macmillan Co., New York. 5¾×9 in. 308 pages. $2.

Three years ago (September 24, 1898) the first two volumes of Professor Wundt's Ethics, viz., "An Investigation into the Facts and Laws of the Moral Life" and "Ethical Systems," were reviewed at length in our columns. In the present volume his important work receives completion in the admirable English form in which the translator has presented it. While we do not need to go to Germany for the last and best work in Ethics—there being nothing better than can be found in American and British writers—an intellectual stimulus is found in the German way of looking at the subject with philosophic analysis and criticism, especially as applied by so keen a thinker as Wundt. Yet our own writers have gone beyond him in settling the long controversy between intuitional and utilitarian ethics by an analysis of the various functions included under the term "conscience," which assigns to each claimant its proper sphere and due right. One hesitates occasionally at some of the dicta of Wundt in their unqualified form of statement, as, for instance, that morality binds us to prefer our neighbor's advantage to our own whenever the two conflict; and, again, that there is no higher test of truth than the universal consent of mankind. But none has better stated than he the innermost essence of morality, as consisting in "ceaseless, never-resting effort" toward the flying goal of ideal perfectness. A specially felicitous analysis of moral motives is Wundt's discrimination of motives of perception, of understanding, and of reason, meaning by the last those motives which flow from the thought of man's ideal destiny. Professor Wundt is at his best in his discussion of the individual will and the social will as related to each other, each equally real, the former a product of the latter, but reacting upon it for general progress, and an Infinite Will as the source and end of each. In the second part of the volume, where social relations are the main theme, Professor Wundt pronounces upon two controverted points of no small present practical interest. He favors legal regulations to check the excessive accumulation of property in individual hands. He also holds it the moral obligation of society to secure every person the opportunity to earn his living.

Quality Corner. By C. L. Antrobus. G. P. Putnam's Sons, New York. 5×7¾ in. 350 pages. $1.50.

This is a quaint and unusual study of remorse for a fault, or rather an omission, in not saving the life of a fellow creature. The scenes are laid in an out-of-the-way spot in rural England. The characters are many and well contrasted and include clergymen, land-owners, farmers, and professional men. The story is dramatic in its interplay of character, and is saved from morbidity by bright conversations, clever touches of humor, local legends, and quaint fancies. A fine balancing of proportions marks this story throughout.

Queen of Appalachia (The). By Joe H. Borders. The Abbey Press, New York. 5×8 in. 245 pages. $1.

This may emphatically be called a queer story. It has neither motive nor sequence that the average reader is likely to discover. It opens with the answering of a matrimonial advertisement by the youthful hero—which leads to no end of absurd situations—and the whole moral tone of the story is on a par with this. If there are readers who enjoy a kaleidoscope of situations such as they never knew to exist on sea or land, such readers may enjoy this book.

Sir John and the American Girl. By Lilian Bell. Harper & Bros., New York. 5½×8 in. $1.15.

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Savonarola. By Rev. George McHardy, D.D. Charles Scribner's Sons, New York. (The World's Epoch-Makers.) 5×7½ in. 273 pages. $1.25.
Reserved for later notice.

Second Book of Birds (The). By Olive Thorne Miller. Illustrated. Houghton, Mifflin & Co., Boston. 5½×7¾ in. 209 pages. $1.
Appropriately enough, the "First Book of Birds" now has an equally instructive successor. In the second book, illustrated by many full-page pictures by Mr. Louis Agassiz Fuertes, we learn about our subject more comprehensively than in most bird books. For instance, Mrs. Miller selects in a family an Eastern, a Southern, and a Western bird; in cases where the bird is common to all sections, of course one bird represents the family.

Snow-Cap Sisters (The): A Burlesque. By Ruth McEnery Stuart. Harper & Bros., New York. 4½×6 in. 32 pages.

Story of a Child (The). Translated from the French of Pierre Loti. By Caroline F. Smith. C. C. Birchard & Co., Boston. 5¼×8 in. 304 pages.
This is a fair translation of one of the most delightful of books; its charm cannot be described in a few words of brief notice. It represents the subtle, permeating poetic imageries of a mind that has retained enough of the ideal to enter with zest into all its childish outlook upon life and the familiar aspect of daily happenings. A sympathetic reading of it should serve as a refreshing draught to any jaded adult.

Thoughts in Verse. By Duncan Francis Young. The Abbey Press, New York. 5×8 in. 57 pages. 75c.

Three Fair Philanthropists. By Alice M. Muzzy. The Abbey Press, New York. 5¼×8 in. 398 pages. $1.50.
This is a satire upon philanthropic work. The nature of the "philanthropists" and their schemes can best be expressed by a reflection of the matron whom they put in charge of their working-girls' club: "But I will leave it to be decided by some more unpredijuced judge than myself whether there is anything in the heavens above, the earth beneath, or the water under the earth, bolder, more unscrupulous, and altogether destitute of any trace of common humanity than the effrontery of a fashionable man or woman."

Twentieth Century Trolley Trips: Boston, Lexington, Concord, Lowell, Salem, Gloucester, Hampton Beach, Blue Hills, Dover, etc. By Katharine M. Abbott. Illustrated. Charles B. Webster & Co., Boston. 6×6 in. 127 pages.
This is one of the best of little guide-books. The old-time traveler knew nothing of trolley trips. Perhaps his were more picturesque by stage-coach or by horseback or on foot, but there is a certain charm in the trolley trip too, and that charm needs to be explained to those who know it not. In this volume they learn that from Boston you can see by trolley Milton, Plymouth, Lexington, Concord, Medford, Lowell, Marblehead, Newburyport, Hampton Beach, Dover, and other places, quickly and conveniently.

Viola Livingstone. By Mary E. Payne. The Abbey Press, New York. 5×8 in. 107 pages. 50c.
This is a story which essays to set forth the worldliness of New York society, and especially the mania for titles. The heroine, who gives name to the story, despises the machinations of her worldly minded mother, and flies for safety to an uncle and aunt in Vermont. In this rural retreat she develops hitherto unsuspected talents as an artist and singer. The story betrays a lack of the sort of worldly knowledge with which the writer tries to grapple, and there is a consequent lack of dramatic effect. The intention is good, the work amateurish.

Voyages en Zigzag. By Rodolphe Topffer. Selected and Edited by Ascott R. Hope. Henry Holt & Co., New York. 4¼×6½ in. 171 pages.
It seems strange that this ideal book for French reading has not before been edited for American students. Though they must needs "look up" the notes at the end of the volume and not at the bottom of the pages, they will be well repaid by the excellence of those notes.

War Impressions: Being a Record in Colour. By Mortimer Menpes. Transcribed by Dorothy Menpes. Illustrated. The Macmillan Co., New York. 6×8½ in. 255 pages. $6.
Of all books upon the Boer war, this is the most beautiful. It is the work of a father and daughter. The father has contributed many exquisite illustrations in color, and some in black and white. The daughter contributes the capital text, a text made up of interesting incidents about every one of the sketches drawn by Mr. Menpes in South Africa. As he described these incidents to his daughter it occurred to her that he was inadvertently providing material for a book, and this volume is the result. It has a very great charm, not so much as a history of the war—it does not pretend to be this—but as a particularly acute and incisive and yet tersely put description of certain great influences in South Africa, whether those influences be Nature's—the veldt and the skies—or whether they be certain pervasive personalities like Lords Roberts and Milner, for instance.

Westerfelt. By Will N. Harben. Harper & Bros., New York. 5×7½ in. 330 pages. $1.50.
The scenes and personages of this story are located in northern Georgia, and depict phases of life and customs so unfamiliar to the Eastern portion of our country as are likely to arouse doubts of its truthfulness in the minds of some readers. This is not a pleasant story. It deals with the selfishness, brutality, and crude love of power inherent in common, uncultured humanity, unawakened to anything higher than that love of fair play which seems to be a common human inheritance. It is a highly dramatic presentation of the warring forces of human passions, conscience, and distorted religious beliefs; such a drama as is likely to be enjoyed by those who like to follow the workings out of human character and emotions under peculiar circumstances. Although some of its people are repulsive to a degree, the story from first page to last is vibrant with sustained power. The author evidently knows the ground he covers.

Woman's Revenge (A). By Law Muir. The Abbey Press, New York. 4¾×7½ in. 84 pages. 50c.
Here is a love story the scenes of which are

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laid in California. It is absolutely lurid in intent and execution. A man who had led a life he would recoil from laying bare before his wife, marries a very innocent girl. The story deals with this girl's entrapment and fall from virtue. It is a horrible story to tell, but, in the sense of being well enough written and the characters sharply defined, it is fairly well told. It has also this questionable merit: it makes vice as hideous and hopeless in its outcome and end as anything depicted by Zola. The whole picture is repellent, unwholesome.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

In Volume II., page 451, of Huxley's "Life and Letters," I find this statement: "Plato was the founder of all the vague and unsound thinking that has burdened philosophy, deserting facts for possibilities. . . ." Is this the estimate that men of science or the philosophers of to-day put upon Plato's philosophy? . . . If he is "vague and unsound," can we not disburden ourselves of the thought that we must learn Greek in order to read Plato? L. M. M.

It is a weakness of many who devote themselves exclusively to the physical sciences to disparage metaphysics in its search for the ultimate ground of phenomena—though they are not innocent of a metaphysics peculiar to themselves. It must, of course, be conceded that Plato lived before the rise of the inductive method of reasoning, except the foregleams of it which appeared in that great questioner, Socrates, his master. The deductive method, with its tendency to unsound conclusions, he did not originate, but inherited. It is to him, however, that the world owes the first unfolding, however imperfect, of the truth that ultimate reality lies in the invisible realm of being, and that the varied and fleeting forms of the phenomenal world have their ground in an Eternal Intelligence. He also is the first great expositor of an ethics securely grounded in such metaphysics, teaching that the chief end of man is the good in which truth, beauty, and right are one, possessing objective reality in an independent and eternal existence. Since Jowett so admirably translated Plato, none need learn Greek to read him.

Is there a book on Russia that would serve as a kind of text-book for a club that would like to make a study of that country—its people, institutions, cities, buildings, customs, literature, etc.—the coming winter? If there isn't any one such book, name, if you can, several that taken together would answer the purpose. J. B.

Stoddard's "Across Russia" (Scribners), Newton's "Run Through Russia" (Student Publishing Company, Hartford), Kovalevsky's "Modern Customs and Ancient Laws of Russia," Stepniak's "Russian Peasantry," Kropotkin's "Memoirs of a Revolutionist;" also Morfill's "Russia," in the Story of the Nations series. The last four can be ordered of Putnams, New York.

Kindly give your interpretation of Romans xi., 29: "For the gifts and calling of God are without repentance." G. H. G.

As the context shows, it states the principle on which St. Paul rests his assurance of the restoration of unbelieving Israel expressed in verses 26–28: the gracious purposes of God are unalterable.

In a sermon on the Relation of Christianity to the other Religions of the World, the following statement was made: "The religions of the Orient contain enough truth to lead men to God." If this is so, whence the necessity for Christian missions? W. G.

No necessity, if mere knowledge were enough. Unless knowledge is vitalized by effective appeals to the affections which move the will, it generally remains dead and powerless. Precisely this moral quickening is what the Gospel gives, and Christian missions are needed to diffuse. Added to this is the fact that the knowledge of God imparted by Christ, compared with that which other religions have popularized to any extent, is as sunlight compared with starlight. Still, the essential need of men for the Gospel is not in an intellectual but in a moral defect, and to this the Gospel is related as a spiritual dynamic invigorating the spiritually weak. (See John i., 12; Romans i., 16).

Please mention the best history of Germany for the use of ladies in a reading club, its author, publisher, and price. I wish a recent standard work, and to know just where to find it. S. S.

See Baring-Gould's "Germany," in the Story of the Nations series (G. P. Putnam's Sons, New York, $1.50), Headlam's "Bismarck and the Foundation of the German Empire" (the same), and Von Sybel's "History of the German Empire" since 1870. Henderson's "History of Germany in the Middle Ages" and Bryce's "Holy Roman Empire" are good for collateral reading (The Macmillan Company, New York, $2.60 and $1 respectively).

I desire to prepare a series of talks to young people on "The Waldenses," "The Covenanters," The "Roundheads," and "The Beggars of Holland" to illustrate the price which has been paid for our faith. Can you suggest a few brief works along this line? R.

See Mme. Bonpiani's "History of the Waldenses" (Barnes, New York); Gardiner's "Puritan Revolution" and "Great Civil War" (Longmans, New York); Stanley's Lectures on the History of the Church of Scotland (Scribners, New York); Motley's "Rise of the Dutch Republic" (Harpers, New York); also Lea's "History of the Inquisition."

The American Revision Committee having completed their work, the "American Standard Edition of the Revised Bible" will be published by Thomas Nelson & Sons, New York, in August. The Committee, besides incorporating in the text the renderings preferred by them, but hitherto printed in the Appendix to the British editions, have bestowed much time in rectifying various errors and blemishes which have been detected in the British editions. In preparing the Appendix of 1885, the American Revisers aimed to reduce the differences between themselves and the British revisers to the lowest limit, and therefore waived the larger part of their preferences, many of which they regarded as of decided importance. The edition now announced will embody a considerable part of the emendations which represent the deliberate preferences of the whole American Committee, but were not put into the Appendix. Furthermore, carefully selected marginal references and concise topical headings have been added. The price, as announced in our advertising columns, is not as low as that of the so-called Authorized Version, but the difference should count for nothing with those who care for a vastly more correct and illuminating translation from a much purer original text than that possessed in 1611.

I am unable to find Charles Kingsley's definition of a friend—"One who, knowing the best and worst, trusts us utterly," etc. Will some one kindly direct me to it? H. G. N.

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Correspondence

Roman Catholicism in China

To the Editors of The Outlook:

I inclose a letter to me from a missionary in China who is thoroughly conversant with the situation there, in reply to the Rev. Dr. Smith's strictures on the Catholic Church published in The Outlook for March 16. With The Outlook's usual fairness, you may desire to publish it. If so, I shall be pleased. With very great esteem, Sincerely,

(Rev.) A. P. DOYLE.

Mission of the Paulist Fathers, Columbus Avenue and Sixtieth Street, New York City.

I have read the article of the Rev. Arthur H. Smith in The Outlook on Roman Catholics in China. I find it perfidious. Mr. Smith gives occasional praise to the Catholic Church, and would like his readers to believe him impartial and of good faith. He may be of good faith, but he is terribly blinded by his prejudices.

The Rev. Mr. Smith knows, of course, that the Church of God, "the Mother Church" as he calls it, has received a command from her divine Founder to go into the whole world and to preach the Gospel to all nations, the Chinese included; he knows that the Catholic Church has fulfilled this commission, and has tried in the past ages to win the Chinese people to the Gospel. She did not wait until the ports were opened by the cannon of the Western nations to send her missionaries there. Mr. Smith knows that the stern morality taught by the Church, especially the things forbidden by the sixth and seventh commandments, go against the passions of heathens, and that the Chinese being so shrewd, so cunning, so false, it would be only natural to see them attacking the Church and persecuting her. But he knows also that the Catholic Church, having a divine mission from God, stands the persecution and says to her children to die if necessary in order to be faithful witnesses of Jesus Christ among the nations.

The Catholic Church in China had a very difficult task to accomplish; she has tried to fulfill it nobly for hundreds of years with the most awful odds against her. How mean it is on the part of the Rev. Mr. Smith to misinterpret her acts and her words, to distort certain facts, and to give the assertions of a political agent of England or of America as a statement of truth, and the memorandum of the Tsungli-yamên thirty years ago as a rule of conduct for the Catholic Church!

I must persist in believing that our Church is right, if, after more than one hundred years, she declares that the Chinese rites are idolatrous, even when a pagan Emperor as Kang-Si is not of the same opinion. Nero was not of the opinion of St. Peter. He crucified Peter, and still the world holds that Peter was right.

Mr. Smith knows well that if the Catholic priests are now under the protection of the French Government, they went to China and shed their blood there hundreds of years before France sent a Consul to the Middle Kingdom. They accept to-day the protection of France because they hope this protection will help them to extend the kingdom of God, to protect their people when persecuted—and they are always persecuted—but is it not a perfidy to hint that they are the political agents of France, that they are ambitious and arrogant? I am indignant at this accusation. I have seen many bishops and priests in China, but I have never seen them usurping the insignia of Mandarins. If on certain occasions they go in ceremonial sedan-chairs, especially when paying visits to officials, it is because this is a moral necessity, otherwise they would be despised. They are accused of meddling in secular affairs, in righting the wrongs of their Christians, and in doing so they go so far as to use the good offices of their Consul. But it is their duty. Are they not the protectors of their people?

The opposition of the Mandarins, occult or manifest, is constant, almost universal, against the Catholic priest. When the Mandarins incite a mob to burn a church, when they refuse permission to build a chapel under the pretext that in digging the foundations the dragon protector of the Empire would be hurt, when they oblige a priest to demolish his house because it stops the "wind of happiness" from blowing on the people—when they

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do such things and many others to annihilate the apostolate of the priests of God, will these be blamed if they try amicably, or if they use the influence of a Consul to get redress or compensation for their loss?

They are accused of having immense possessions in China. Mr. Smith himself has a fat salary; but in the province in which I have been, the priests had to be satisfied with $180 a year, and silver dollars they were, scarcely half American dollars. If they try to acquire some pieces of land in order to maintain their churches and schools, and to extend the kingdom of God, have they done wrong? Such a course is only common prudence.

Mr. Smith accuses Catholics in China of provoking the Government by building orphan asylums and rescuing poor little creatures who had been thrown in the streets by their cruel parents; he blames them for giving baptism to infants, extreme unction to the sick, etc. Well, I say, in a word, that such things are the glory of the Catholic Church. She has received the mission of saving souls, and she will accomplish this mission in spite of heathen governments and Protestant ministers.

Catholic priests are said to be guilty of many grievous wrongs against Protestants in China. It is not so. They were there hundreds of years before the Protestants; they are too busy trying to convert the pagans to pay attention to the doings of their separated brethren.

PÈRE COTHANAY, O.P.
Missionary in China.

The All-Around Man

To the Editors of The Outlook:

In a recent issue of The Outlook the Spectator sweepingly denounced the all-around man, and said that while there had once been a place for him there is one no longer. At first I half believed him; now I wholly disbelieve him. The pages of The Outlook contain matter week by week more than sufficient to refute him. I write with the issue of May 18 before me. In it the Rev. Walter C. Roe describes most interestingly the Mohonk Lodge. The one in charge of such an institution, to carry it on successfully, must, he says, be "doctor, nurse, home-maker, and counselor, . . . and manager of the details of the 'industrial department,'" all at once. Mr. Roe's own success is due in large measure, as must be that of every man in a like position, to his versatility, his ability to turn his hand to anything that demands his help.

On another page of the same issue of The Outlook is Mr. Jacob Riis's fascinating story of his checkered youth. In the midst of his toil as a newspaper man, if he had an hour to spare, he put it in at the telegraph instrument. After telling us how the skill thus gained came handy to him in after days, he adds: "There is scarcely anything one can learn that will not sooner or later be useful to a newspaper man, if he is himself of the kind that wants to be useful."

What does the Spectator think of Booker Washington? Certainly if Mr. Washington were not an all-around man there would be to-day no Tuskegee. It is because he is not a mere specialist that he has done what he has done. And what he is in his place, hundreds of other men are in similar places. There is not a successful college president to-day who is not an all-around man. What is more, a man cannot be a successful college president, or a successful pastor of a church, or a successful missionary, or successful in any human activity that requires tact and adaptability, without being an all-around man. I recall, as I write, passages from the, to me, pathetic letters of one of my college friends, the highest-stand man in his class, now a missionary in India, letters in which he tells of his life of kaleidoscopic variety—teacher, preacher, pastor, physician, supervisor of famine orphans, architect, mechanic, etc., etc.—and then I repeat the fateful word of the Spectator: "There is no room for the all-around man." Perhaps the Spectator is able to be what so many other men long to be and cannot be, a specialist. If he is, I wish he could take for a week the place of my missionary friend. If he is ever placed in such a situation, God help him if he is not an all-around man!

Two things about this much-discussed subject should never be overlooked. The world of to-day wants the specialist, but only the specialist with a wealth of varied experience behind him. It has some place, perhaps, but assuredly a very small one, for the man who—to quote President Wheeler's words—is "as sharp as a needle

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and equally broad." And, again, it must not be forgotten that many a man is to-day sacrificing ambition and deep intellectual longings because he knows God is calling him to be an all-around man, is not letting him do the one thing he would selfishly like to do. Mr. Spectator, don't make it harder for your self-renouncing brother.

EDWARD S. PARSONS.

Oxford, England.

Gifts to Education

To the Editors of The Outlook:

In your issue of May 25 you credited Andrew Carnegie, on account of his offer of ten million dollars to the Scotch universities, with having given the largest amount ever contributed by any individual to the cause of free education.

This is a mistake. Some ten years ago Senator Leland Stanford and his wife devoted, not a part, but the whole of their large fortune to founding the Leland Stanford Junior University at Palo Alto, California, and since the Senator's death this has been confirmed by Mrs. Stanford, so that the trustees have now in their hands and subject to their administration property of the estimated value of thirty million dollars. Not all of this is productive, so it does not at present produce a revenue commensurate with its value, but it does yield, even now, in round numbers, six hundred thousand dollars per annum. Of this, four hundred thousand are applied to the expenses of the University, and the remainder to the gradual erection, on a well-considered and comprehensive plan, of what, when finished, will comprise as complete an outfit of university buildings as any in the world, fully equipped with the best of modern appliances. Great advance has already been made in these. The student roll is already about sixteen hundred. Tuition is absolutely free, there being no charges except the immaterial entrance fee of ten dollars and the usual small charges for material actually used by the students in some of the courses.

H. C. C.

San Francisco.

An Appeal for Books for the Kentucky Mountains

To the Editors of The Outlook:

There are thousands of people in Kentucky who live far away from books and libraries and many of the things that make life mean so much to most of us. The young people need the molding influence of the books that will make for beauty, for happiness, and for righteousness in their lives. The Kentucky Woman's Christian Temperance Union is pointing the way to such an end, through its Circulating Library.

Does any one doubt for a moment that collections of good books, traveling through these rural districts, would be a tremendous power for good to the people who dwell there? How can we carry forward this work? The reports for the past three years have proved that the Circulating Library is eminently practical, and it has grown so that, in order to meet the demands, friends must rise to the call.

These libraries, forty-four in number, are located in log-cabin school-houses, churches, stores, post-offices, mining camps, blacksmith shops, physicians' offices, and private residences, and have been in twenty-six mountain counties.

One librarian says: "I am very proud to have this library in my district, for if eastern Kentucky had more books and school facilities and not so much whisky, Satan would do less harm and the people would be less expense to the State." A woman asked a librarian for anything to read to her children, and said that "when they were out, they were liable to hear bad language, but when she had something to read to them they liked it and were not in bad company."

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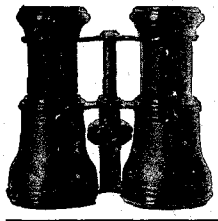

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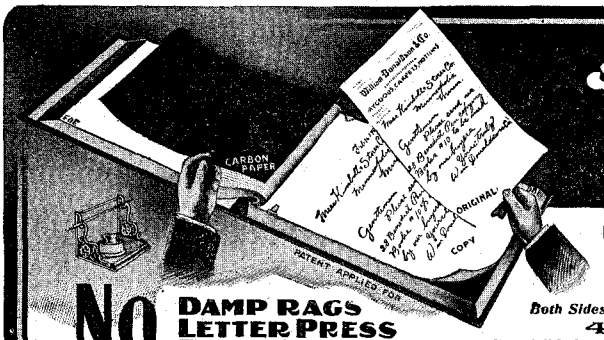

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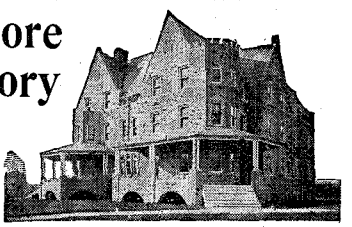

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